

THE REVIEW AND EXPOSITOR

Vol. X.

April, 1913

No. .2

HEBREW, GREEK AND ROMAN.

BY REV. S. ANGUS, M.A., PH.D.,
EDINBURGH, SCOTLAND.

PART I.

On the traverse beam of the cross the accusation of dying love was written in three languages — Hebrew (probably Aramaic), Greek and Latin, representing the three leading peoples of the Roman Empire. In this article we are not interested with the languages, but with the peoples who spoke them. For, on reflection, we are conscious that these peoples, or what they struggled for, are living still—in us and in our present civilization.

In God's plan in history it frequently happens that one sows and another reaps; and so a summary of what the Hebrew, the Greek and the Roman achieved may help us to lift our hearts in gratitude to those who were hewers of wood and drawers of water for our civilization, and may stimulate us to ask what we are doing for the generations yet to be born.

But how shall we present the Hebrew, the Greek and the Roman? Shall we take an ideal of each race? an ideal like an Isaiah, a Pericles, a Cicero, and by a sketch of such imagine we are effecting our purpose? These are

as near the *average* on the one side as a Judas, an Ephialtes, or a Caligula are on the other. An ideal and a type are different quantities. Shakespeare is not a typical Englishman, nor Robert E. Lee a typical American. Neither can we describe a people by their vices: Williams (described in De Quincey) is not an Englishman nor Aaron Burr an American. Yet we must surely estimate a people by the highest they accomplished, and not only so, but also by what they aspired to and failed to reach—their ideal. A people is largely what its leaders and prophets make it, though it is equally true it is the people themselves who produce the leaders and prophets. In fact, we might judge a people by the men they admired and idealized. Thus all the stories about the patriot Wallace are not historic; later tradition has added what the Scottish people thought necessary in order to complete their ideal hero.

And which Greek shall we take, Athenian or Spartan? clans that stand as wide as the poles apart. No, when we think of Greek we naturally mean Athenian. Then from which period shall we choose our Greek? Shall we take the ease-loving Ionian, or an Athenian of the Periclean period, or one of the Macedonian or of the Roman period? And from which period shall we pick a Hebrew? the nomad, the post-exilic or the merchant of Hellenistic days?

We thus realize our difficulty. And yet with a rich literature—and in the case of the Greek and the Roman a many-sided literature—with a knowledge of all these people fought for and lived for we might expect the better class or even the average Hebrew, Greek and Roman; but, taking the hint from Greek art we shall try to portray the *ideal*, the universal, relegating to a secondary place the individual and the particular.

These three peoples not only diverge widely from one another, but they also have their mutual points of contact and resemblances. They were all endowed with our hu-

man nature, men of like passions with ourselves; they loved and hated, succeeded and failed, and did their share in the world's work. They all alike endeavored to turn to most account the diverse talents committed to them. They all trod at their appointed times the paths of glory and again learned the bitterness of humiliation. They saw their heavenly vision and followed it, and, anon, absorbed by other interests, disobeyed it. Each believed he had a definite place to fill in the world's history and a definite work to perform suited to his genius; each—humanly enough—thought his task the most important and regarded himself as superior to his neighbors.

I don't know how a sculptor might chisel each of these three peoples. I imagine the Hebrew would be an elderly man with a long flowing beard, seated on a rugged hill, with a staff in his hand, looking out on the wilderness or great sea, lonely, and in the attitude of one engaged in a soliloquy, with eyes upturned to heaven or lips moving in prayer.

The subtle and many-sided Greek would present a greater problem to the sculptor. He would probably be a graceful, well-poised athlete, rejoicing in strength and youth, with a smile of contentment or self-satisfaction on his lips, standing by the seashore or in the palæstra with a disc in his hand. Or he might possibly be a philosopher with a book.

The Roman would be a well-built, sinewy man of middle life, with the *gravitas* and accoutrements of a statesman and general in one, with a stern face, accompanied by a licitor with the axe and *fascēs*.

It may be remarked in passing how much the world has been rendered debtor to small countries—to Israel (Judah), to Greece (Athens), and to the city on the seven hills.

We owe to Israel our religion, to Greece our culture and to Rome law and government. Of course this is

speaking in bold outline, for it is only in outline we may draw our picture.

And so a few brief epigrammatic statements may be permitted to throw into relief these three great peoples. The Hebrew is one-sided (*simplex*); the Greek is the most human and many-sided. The Roman is the hardest to describe; he is prosaic and of *high mediocrity*, but exceedingly useful. The Hebrew lived a moral and spiritual life—his ideal was holiness and righteousness; the Greek lived an intellectual and æsthetic life—his ideal was wisdom and beauty; the Roman a practical life—his ideal was power and law. Israel gave prophets and psalmists, Greece artists and philosophers, Rome statesmen and legislators. Israel prayed for the world, Greece thought for the world and Rome kept order and acted as policeman. As to religion—in religion the Hebrew found an essential for his life and being; the Greek treated it as one interest of many; the Roman mostly as an educative force for social and political purposes. In the Hebrew religion the *divine* predominated, in the Greek the *human* and in the Roman the *secular*; or—otherwise stated—righteousness dominated in the Hebrew, the æsthetic in the Greek and—what for lack of a better term we may call—“common sense” in the Roman. With the Hebrew the *right*, with the Greek the *ideal*, and with the Roman the *practical*. Hegel* treats the Hebrew religion as the historic example of the Religion of Sublimity, the Greek as the Religion of Beauty, and the Roman as the Religion of Utility or of Understanding. The Hebrew looked *upward*, directing his attention to an external Being and to worship; the Greek looked *inward*, directing his attention to man and self-culture; the Roman looked *outward* on the world which he desired to possess even if it cost him the price of his own soul.

It is interesting to note that religion with the Israelite was the only real religion; it was spiritual and emo-

*Phil. of Religion, Eng. Tr. by Spiers & Sanderson. vol. II.

tional, affecting his whole life. With the Greeks it was philosophised into theology. The Romans used it to make an institution; they made a church of it.

The favorite and indispensable words in the Hebrew vocabulary are: God, soul, sin, pardon, joy, holiness, glory, hope, righteousness; with the Greek: Man, state, politics, wisdom, reason, beauty, or the good and the beautiful, complete, change, realization, nature, culture (education), literature, virtue, idea; with the Roman: Authority, power, law, justice, order, dignity, duty, courage.

The Hebrew was lonely, the Greek social, the Roman political. Hebrew genius expressed itself characteristically in lyric religious poetry; the Greek, in sculpture and the plastic arts; the Roman, in architecture. The Hebrew lived in a kind of religious mystery; "they owned the spiritual more than they understood it*;" the Greek lived in the fullest knowledge he could find, while the Roman walked in the light of this world.

The Jew belongs of course to the Oriental world—a world not noted for energy, but for lethargy, where life is not so full and so many-sided as in the West; where no theory of evolution bothers and the idea of progress or revolution is less familiar; where, as the Oriental proverb puts it, "Hurry is of the devil, leisure of God." One cannot escape taking on color from one's environment and from the kind and stage of civilization amid which one lives. These Orientals were accustomed to despotic rule, and, as a consequence, to unquestioning obedience to authority. It mattered little to the Oriental under what political system or non-system he lived if he were only let live and worship his God. They were in a sense disconnected atoms. Life was more solitary—the life not of the busy city, but of mountain, desert and plain; the amenities of life were at a discount. Life was often lived on a level but little above bare existence. Toil and misfortune were silently accepted as the inevitable human

*Forsythe: *Christ on Parmassus*, p. 52.

lot. Monotony, wearisome to the Western world, seemed not to rankle the mind. Life was not expected to offer much if anything new. As it was in the days of the fathers so must it remain to all generations. Imagination worked untrammelled, playing the part which intellect played in the West. The Oriental mind worked in pictures and symbols; it was unquestioning and passive. In the East men "loved to move in a region of twilight, content with that half knowledge which stimulates the religious sense. They had thought it impious to draw aside the veil which hides God from man."* Their thoughts were constantly occupied with religion of a somber and serious character, demanding on the whole self-repression rather than self-realization and in some countries conducing to the extinction of the personality or its loss in a Nirvana. Such are some of the more striking characteristics of the Oriental world to which the Hebrews belonged, though they insisted on regarding themselves as a peculiar people.

In considering the Jews† we must remember how much we owe to them in our religion, though we cannot adequately conceive how much poorer our lives would be without their contribution. The Jews are still our pedagogues, for from our earliest years we are taught to use their words and prayers and think their thoughts of God and the soul again at an age before we care anything for either Greece or Rome. And as the cask long retains the odor of its earliest contents, so we throughout life remain more or less Jews—mostly to our advantage, but also to our loss as our lives cannot be rounded without regard to the Greek view of life and perhaps even Roman "common sense." Let us remember that these ancient peoples, generally speaking, elaborated a one-sided view of life, forgetful of man's rich and multifold nature, phys-

*Butcher *Some Aspects of the Greek. Genius*, p. 2.

† The name Jew was of course later than Hebrew, but for my purpose it matters little which I employ. See articles *Jew and Hebrew* in Hastings D. B.

ical, moral, intellectual, spiritual. God committed to each a talent, endowed each with a particular genius, and we have the results and we are the heirs of all. And it is where we feel noblest and most divine that the Hebrew speaks to us—in our spiritual and religious being where sweet memories, purest motives and deepest, most imperious needs have their playground. We are debtors to the Jew most of all in our religion. His unique genius was toward spirituality. It may be a slight exaggeration to say with E. J. Romanes, “If it had not been for the Jews the human race would not have had any religion worth our serious attention as such.” The temple and the synagogue are the precursors of the Christian church. When we worship and pray and stand face to face with God, we are still prompted by the Jew. His was not the restless, all-penetrating mind of the Greek, but he had a hungry soul. And so the Hebrew religious books are our priceless religious classics. In our prayers we can often, like the ancient Hebrew, find no language but a cry, and if we use language or endeavor to translate the cry into language we often can’t do better than use the words which rose to Jahweh from Israelitish hearts many centuries since. The people, who from a low form of naturalistic religion rose to grasp the conception of Jahweh as a personal God, a spiritual Being demanding spiritual worship, a zealous God hating sin, but willing to forgive repentant sinners, loving the righteous, hearing and answering prayer, registering heart thoughts, cannot perish from the earth. Those who have voiced the needs and cries of the heart as they have done have raised mankind to a higher plane: “As the hart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God.”—“Whom have I in heaven but Thee? and there is none upon earth whom I desire beside Thee. *My flesh and my heart faileth, but God is the strength of my heart and my portion forever.*” “With Thee is the fountain of Life: in Thy Light shall

we see light.”—“For a day in Thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness.”—“Whither shall I go from Thy spirit? or whither shall I flee from Thy Presence? If I ascend up into heaven Thou art there, if I make my bed in Sheol, behold Thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall Thy hand lead me and Thy right hand shall hold me.” These and other such words are priceless religious

“Jewels,

Which on the stretched forefinger of all time
Sparkle forever.”

These Hebrews dreamed of the beauty of holiness, “the beauty of Jahweh our God, and experienced the ecstasy of the Vision Beatific and the perennial joys of communion with God without falling into the vagaries of Neo-Platonism. “And to all time this Jewish people will live because it is to them we owe the triumphant assertion of the moral spirituality of the Divine and the worthlessness in comparison of every embodiment of God whether in act or creed or institution.”* They felt the need not only of God’s power and strength and mercy but also craved for His love. They were conscious of that Infinite in man, of which Carlyle speaks, which cannot be buried under the Finite. Israel preached that when all is said and done “man’s chief end is to glorify God and enjoy him for ever.” In fact at all times the thought of God was nearer to the Oriental and to the Hebrew in particular than to the Greek. Compare the multitude of theophorous names in Hebrew and Oriental languages. This phenomenon is considerably less prominent in Greek, there being few theophorous names even in the Greek Bible (Homer) and the Romans used even fewer such names. The Jew recognized no distinction between the secular and the sacred.

*P. T. Forsythe, *Christ on Parmassus*, p. 56.

The Hebrew reached nearer to God than did the Greek, because it is not so much by the profoundest thinking but by feeling and emotion that we come nearer to God. The Greek thought his way to God; the Hebrew came naturally that way, he flew up on wings to God. The Israelite longed to dwell in the secret place of the Most High *not* to pry into His secrets but to behold His face and be satisfied and find rest to his own *Nephesh* (soul). The Greek tried to make his God answer all his questions. All men are instinctively religious, but in some individuals and nations the instinct is stronger than in others. It was stronger in the Hebrew than in the Greek. The former commenced with God where the Greek ended. The Hebrew was like a man who, brought up in a Christian home surrounded by Christian influences, never knows what it is to be far away from God; the Greek is like a man who amid distracting cares reasons his way to the Father.

We cannot rightly estimate the Hebrew without reference to his conception of God and man and the relation between God and man. The Hebrew conception of God in its prophetic setting is very high. One who is essentially a person like man but on a larger scale, endowed with passions and within the reach of suffering, and moral. Being moral He requires His worshippers to be not only religious but also moral or righteous. God is a terrible God toward unheeding and obstinate sinners on whom righteous wrath must exact satisfaction. This God is the *only God*, the gods of the nations being dumb idols, but then God was Jahweh who created the heavens and the earth. Thus Israel was the first to enunciate pure spiritual monotheism. "Hear, O Israel; Jahweh is our God. Jahweh is One."* Jahweh not only created all things by an act of His will, but He is omnipotent to sustain and embrace all. He holds the waters in the hollow

*This is the correct translation of the Hebrew (Deut. 6:4) and of the LXX cf. the margin in Amer. Rv.

of His hand. The earth is Jahweh's and the fullness thereof. He performs His will *immediately* so that the Hebrew needed no second causes. He dispenses both the blessings and the ills of life. His glory and majesty are visible everywhere: "The heavens declare the glory of God; and the firmament showeth his handiwork." "O Jehovah, our Lord, how excellent is thy name in all the earth, who hast set thy glory upon the heavens." This God is also omniscient, so there is no escape for the sinner except by way of forgiveness and our iniquities are set before Him, our secret sins in the light of His countenance, our sin will find us out. His attributes are not only might, power, wrath, but also mercy and love. He has His chosen race of Israel, whom He loves as a Father and punishes in mercy for their backsliding; all His dealings are for their good. But being a righteous God He cannot permit the wicked to escape under the ægis of their race; so God selects for the objects of His love the righteous from among Israel. But though He hates wickedness He has no pleasure in the death of the wicked, but prefers to show mercy. It is not thus a matter of indifference to God whether the sinner will seek mercy. Rather He is pleading to every thirsty soul to come and experience that the river of God is full of water. He delights in mercy when men will have mercy. He was a God at first interested only in the peculiar people as such, but gradually became a God to whom the individual Hebrew soul was of extraordinary value; He could be a God both of the society and of the individual. In their thought at first only a local tribal God of Israel, He later came to supervise the affairs of all other peoples, but was always supposed to accord a premier place to Israel. Jerusalem was always to be the religious center of the world and the God of Israel "the God of the whole earth shall he be called." His worship is spiritual, though around this point priest and prophet were not always in accord. The prophetic view commended itself to the best conscience

of Israel; magical formulæ, holy places, the reverent preservation of hallowed customs, the new moons and sabbaths and the sacrifices are of much less importance than a united heart, pure purpose and upright living. Not lip worship, but heart devotion. "For thou delightest not in sacrifice; else would I give it. Thou hast no pleasure in burnt-offering. The sacrifices of God are a broken spirit; a broken and a contrite heart, O Lord, thou wilt not despise."

Herein lies the grandest characteristic of the Israelitish religion—its inseparable union with morality. Religion must be a life. A religious man must be a moral man—a truth which Christianity later emphasized. A worshipper of Jahweh must not oppress the widow nor take advantage of the fatherless, nor take a bribe. This is the negative side, to which the positive is, "He hath showed thee, O man, what is good; and what doth Jehovah require of thee but to do justly and to love kindness and to walk humbly with thy God?" Hence the Hebrew, though he built up no proud system of ethics, lived on the whole a moral, upright life. His practice outstripped his theory. But it may be noted that his religion and ethics were often of a negative rather than of a positive complexion. His moral law was at first laid down on negatives: Thou shalt not * * *—a law which he must not break. "Do not to others what you would not have them do to you." But the best seers felt this defect and jumped to a positive foundation: "Thou shalt love Jehovah, thy God, with all thy heart and with all thy soul and with all thy might." "Cease to do evil, learn to do well." The ideal of the Hebrew is divine law absorbed until it becomes freedom. "More to be desired are (the ordinances of Jehovah) than gold, yea, than much fine gold: Sweeter also than honey and the droppings of the honey-comb." The refrain of the 119th Psalm is "Thy law is my delight;" "I will delight myself in thy statutes;" "Open thou mine eyes that I may behold wondrous things out of

thy law;" "Thy law have I hid in my heart;" "I shall walk at *liberty*, for I have sought thy precepts;" "O how love I thy law, it is my meditation all the day." It was not only something which restrained but something which benefitted—"a lamp unto my feet and light unto my path." Matthew Arnold sums up the religious history of Israel in "a conscience of the not-ourselves which makes for righteousness."

God and man are the complements of each other, so that the conception of man is dominated by the conception of God and *vice versa*. To the Hebrew, man is the the immediate creation of God. God and man are both endowed with personality, which personalities can hold intercourse. Never was man apparently more highly rated than in the first chapter of Genesis. God could not look upon the beauty of a manless firmament: "Let us make man in our image, after our likeness," so "God created man in his own image, in the image of God created he him"—"*das Ebenbild der Gottheit*." It may be questioned, I think, whether these noble words were not uttered with man as the standard rather than God—another form of Hebrew anthropomorphism. Yet even so, it assigns to man a worthy place. But the general impression from Hebrew literature would seem to be that man was regarded as insignificant compared with God, that he was dwarfed by the majesty of God. This is attributable to several causes; the increasingly purer and worthier conceptions of God, the riper monotheism by which God was regarded as the one moral Governor, the characteristically Hebrew sense of sin as lowering man in God's sight. The words "What is man that thou art mindful of him? And the son of man that thou visitest him?" were uttered in contemplation of the *works* of God, not God Himself, and are followed by the sublime words: "Thou hast made him but little lower than God"*

*Ps. 8:5 Eng. and Amer. Rv. correctly following the Heb. *Elohim*. The margin angels follows the LXX. *Βραχύ τι παρ' ἀγγέλους*.

a worthy prelude to "Beloved, now are we children of God and it is not yet made manifest what we shall be." God is truly exalted; He is in His holy temple, yet from His throne in heaven looks down into the details of affairs on His footstool. God is high, but has respect to the lowly. It is only *in comparison* with His majesty and ineffable holiness that man is of lower rank, but never insignificant or without dignity. So it seems to me an injustice to Hebrew thinking to say that it exalts God at the expense of man or degrades man to magnify God, and that the Greek more truly exalted man. It is only *relatively* that "man is a thing of naught crouching in terror before God's terrible majesty, awe-struck." God is indeed exalted but surely man is also exalted as being capable of communing with God, delighting in His love and glorying in His light. If we estimate man by the privileges and blessings he may enjoy with his God the Hebrew is not dwarfed, but inspired. When God and the human Soul are the two great and almost only realities man is assigned his rightful place. What is meant by saying that to the Greek man counts for more is that *Man* is the center of Greek thought—anthropocentric, *God* the center to the Hebrew—theocentric. Consequently when the Greek center was once disturbed, the result was pessimism and disaster. Kohler (an American Rabbi) runs into the other extreme when he considers the chief difference between Judaism and Christianity the Jewish belief in the "*Gottesebenbildlichkeit der Menschen*"—the capacity of man to bear the image of his Maker, Judaism deprecating in the present day that man is under the power of sin and asserting strongly on the other side man's moral freedom.*

With the moral problems relative to God's government of the universe the Hebrew did not deeply interest himself. This was partly due to his unquestioning mind

*Kaufmann Kohler, *Grundriss einer systematischen Theologie des Judentums auf geschichtlichen Grundlage* (1910), p. 21 (10).

and the sense of his own littleness and inability to grasp things too high for him. He shrank reverently from seeming to pry into the secrets of the Most High. It was also partly due to his social consciousness and belief that what God denied to one generation of His folk He would bestow upon their progeny. He had also a keen sense of divine justice and was buoyed up by the faith that all would be righted in the "Day of Jahweh"—the day of the Great Assize. He was convinced that the Judge of all the earth would do right. This sense of justice also cried "Thou wilt not leave my soul in Sheol." He knew that God executed righteous judgments. His consciousness of his own sinfulness also eliminated part of the problem. Consequently none ever bore more meekly God's judgments and protested less against what seemed divine oppression or divine negligence. But when he did protest, how sublime was that protest the Book of Job is witness surpassing, as it does, in sublimity Milton's *Paradise Lost* or Aeschylus' *Prometheus Vincetus*.^{*} No longer are suffering and punishment synonymous.[†] God will vindicate His moral purposes in some economy. Job is certain he has not merited his calamities; from the depths of despair he rises to walk the heights with the lofty utterance: "I know that my Vindicator (Goel) liveth and at last he will stand upon the earth; and after my skin, even this body, is destroyed, then without my flesh shall I see God, whom I, even I, shall see on my side."

Of course evil in the *abstract* did not trouble the Hebrew. According to his view, evil is something which the Lord punishes, but with which He is not yet engaged in conflict.[‡] It was more in its practical results the Hebrew grappled with evil; your iniquities have separated between you and God, or, your sins have withholden good things from you. Not *evil* in the abstract, but as he knew

^{*}G. Butcher, *Harvard Lectures on Greek Subjects*, p. 17 ff.

[†]*Early Ideals of Righteousness* by Professors Kennett & Gwatkin, and Mrs. Adam. (T. & T. Clark, 1910). Ch. I.

[‡]Hegel *op. cit.* p. 217.

it in his conscience as *sin* came home to him. Sin was to him an act of disobedience, the exercise of man's will against God's law, the antithesis to righteousness. His conception of sin widened with his spiritual experience and with his desire to draw near to God.[§] It was something which hindered his communion with the Lord. The Jew was not dualistic in his view of evil till he came under Persian influence.[¶] Then evil was personified and was represented as an adversary, a Satan, who was constantly in conflict with the Almighty. Gradually the hosts on either side increased until whole spiritual forces were engaged in unintermittent conflict around man's soul. The Hebrew faith never assumed the form of a belief in the ultimate triumph of *good* in the abstract, but of *God*. He formulated what might be called the Magna Charta of the human race. "I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head and thou shalt bruise his heel." The practical outcome would be a Messianic Kingdom of righteousness upon earth.

[§]A good article on Sin in Hastings D. B.

[¶]Cumont. Religions. Orientals dans Paganism, Romains, p. 183.

METHODS OF HEALING.

BY CARL D. CASE, D.D., BUFFALO, N. Y.

In studying the cures of the New Testament, a sharp distinction must be made between the motive and method of healing. Jesus healed all kinds of sickness. The very best means used today have not approached His greatest healings. He cured dumbness, blindness, deafness, palsy, fever, leprosy, issue of the blood, lameness, deformity, dropsy, mutilation of the ear. He even raised from the dead. His method is not very clearly described. His motive, a child can understand.

In method, He sometimes touched the patient. As a rule, He spoke. Recovery was generally immediate. Twice He cured at a distance and three times He used physical means. But whatever method He used, the agent, He declared, was the Spirit of God. The conditions of the cure are not always mentioned but faith either of the patient or of others seems to have been the only desideratum. The faith, however, is generally of a very limited content and only concerns Christ's power to heal.

The motive of Christ's cure is plain. It is love. His answer is "I am willing, be thou clean." It is as He has compassion on the people, that He heals their sick. The motive can be and must be forever imitated. The method, indefinite and unprescribed, need not be imitated. If Christ did not prescribe a definite process, it was not left to some modern prophet to be the sole discoverer of the scientific method which Jesus used blindly. Patient investigation through the centuries might increase the number of methods. Not one orderly method can be discarded in the interests of any special method. The supreme motive of love will seek any and all divine methods of bestowing the blessing of health.

Alexander Dowie, of Zion fame, used to declare

that there were four modes of divine healing as prescribed in the New Testament—1st. The direct prayer of faith as in the case of the centurion pleading for his servant; 2nd. The intercessory prayer of two or more; 3rd. The anointing by the elders with the prayer of faith, as described by James; and 4th. The laying on of hands.

A better division on the basis both of the New Testament and of God's revelation in nature would be—Miraculous Healing, Psychical Healing and Remedial Healing.

All of these three methods are equally divine. It is more a revelation of God to see an oak which has taken a century to develop than to see a miraculous tree which has sprung up at a magic word. The prayer "Give us this day our daily bread" is never considered a substitute for sowing and reaping. To affirm that God is in all is to recognize His loving purpose in one method as well as another.

Dr. L. G. Broughton, in one of his talks at Northfield, tells of a remarkable personal recovery in answer to prayer and says that upon his return to Atlanta, he told his story to his church. A woman came to him and said, "Thank God, pastor, you have embraced divine healing." His answer was, "You do not know what you are talking about. I embraced divine healing years ago, when I submitted to the Lordship of Jesus. The difference between your conception of divine healing and mine is this: You lock God up in a corner and say to Him 'You must work in this corner or not at all'. I trust Him to select His own corner and operate according to His will. If He indicates to me, as He did on that ship, that He has a special lesson to teach me through direct healing, I trust Him. If He indicates to me some other method of healing, I trust Him and follow it. There is just as much divine healing, when properly understood, in the use of a capsule as there is in any other method."

MIRACULOUS HEALING.

It is difficult to prove that any particular cure is miraculous, that is, has no definite natural cause; for no human being is wise enough to know all the conditions of the cure. The inference that a cure is miraculous is a matter both of ignorance and of faith; of ignorance, in that a believer at once predicts the touch of God's finger when no natural cause can be assigned; and of faith, in that he believes that God is not confined in His action to the usual orderly methods already made known in experience.

In Christ's wonderful works, however much investigation may reveal the use of natural means, there is always a residue, usually, including the most of the healings which are today regarded as purely miraculous. Few Christians are prepared to declare that all Christ's miracles can be explained, if only our knowledge were extensive enough.

Granting the reality of miraculous healing, is this to be regarded as the main divine method always applicable, or are there limitations of its use, such limitations chiefly prescribed or inferred from the New Testament?

The relation of certain diseases to sin presents one limitation. Not all sickness is caused by personal sin. "Neither did this man sin nor his parents that he was born blind." But the story of the paralytic and the words "Satan hath bound," "Many were oppressed of the Devil," "Sin no more lest a worse thing come upon thee," indicates a close connection between sin and sickness. It is evident that if a patient still clings to his sin, it is equivalent to a lack of faith, and this keeps closed the channel of God's healing power.

Another limitation is to be found in the nature of Christ's redemptive plan. The passage of Isaiah, "Surely he hath borne our griefs (sicknesses)," is ap-

plied by Matthew directly to Christ's healing. But Christ's redemptive purpose includes two things, salvation from bodily corruption and salvation from sin. In the case of the latter deliverance, there is no sudden and complete victory. Why expect it in the former? Only "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory." The "No more pain" is ascribed to heaven. If Christ intended that all sickness be cured, then He planned for the immediate abrogation of death, for death is the outcome of bodily disarrangement.

Still another limitation is to be found in the purpose of Christ's cures. There are but few passages which present miracles as an authentication of Christ's message. Jesus did not try to establish His Kingdom by means of miracles. He did not put His trust in those who believed, seeing the miracles He performed. He refused before Herod and the Scribes and Pharisees to perform miracles to produce conviction. His first wilderness temptations concerned the wrong use of miraculous powers, and Jesus considered a flight from the pinnacle of the temple to overawe the multitude positive presumption upon God's care.

Jesus did not always perform miracles. Once He walked on the water; usually He rode in a boat. Twice He fed the multitudes miraculously; usually bread was purchased from the dealers. His final command as found in Matthew contains no reference to miracles. Gifts of healing are not bestowed upon all. "Are all workers of miracles? Have all gifts of healing?" Timothy and Epaphroditus were sick and Paul had his thorn. The "greater works" which Jesus promised we should perform could scarcely pertain to healing, and no greater miracle than the raising of the dead can be performed, and He had done that.

Granting then the possibility of miraculous healing at the prayer of faith, it may be concluded that it is not God's usual plan of healing, and revelation has placed around it serious limitations.

PSYCHICAL HEALING.

A favorite argument today demands acceptance of a theological system under which an accredited cure is wrought. The argument proves too much. Catholic history is replete with marvelous cures, some of which, at least, are authentic. When Francis Schlatter was six weeks at Denver, a Baptist ministerial friend wrote of him to the *Standard* believingly, and declared his cures genuine. The Mormon cures have been noteworthy. Christian Science and New Thought produce converts by their demonstrations. But all cannot be right. These theories are mutually exclusive.

Dr. L. A. Crandall once wrote to the *Standard* that in the City of Chicago was once a physician who claimed to heal by the process of "vitalization." His avowed theory was that magnetic currents having healing properties flowed from his body to the bodies of his patients. He furnished numerous testimonials from reputable people who swore that they had been healed by him. That he performed some cures, says Dr. Crandall, cannot be doubted, but he asks, "Do these cures prove that his theory of 'vitalization' and magnetic currents is true"?

May it not be possible to find an underlying principle which will explain all these cures? If so, this method would still be divine but explainable. Not considering for the time the ordinary recuperative forces of the human body, this method may be called *Psychical Healing*.

There are two nerve systems in the human body. One, the cerebro-spinal, is chiefly concerned with conscious life. Its growth and evolution represent the progress of civilization. Not only when we walk, speak, read,

eat, do we use this system, but when we exercise memory and judgment. The other, the sympathetic system, is chiefly concerned with unconscious life. Its ganglia, while distributed throughout the organism, are chiefly in the thorax and abdomen. Through fibres emanating from these ganglia, the sympathetic system controls the involuntary action of the various organs, the work done by the heart, the lungs, the stomach, the liver.

These two systems are not entirely separated, for filaments connect the two as cross-wires connect two great telegraph systems. Thus our conscious life, working indirectly through the sympathetic system, is able to affect the action of the organs subject to the latter's control. "Mental states may excite, pervert or depress the sensory, motor and sympathetic ganglia and through them cause changes in sensation, muscular action, nutrition, secretion and other processes in the various organs." As Professor Coe says, "Thought of a function tends to bring on that function, and thought of the contrary tends to inhibit it."

Anger clogs every secretion. Jealousy poisons the blood. Cowardice paralyzes the heart. Envy corrodes the tissue. The thought of shame suffuses the cheek. C. Lloyd Tuckey in his book on Psycho-Therapeutics says there is no more effectual depressant, no surer harbinger of disease, than fear. Much of the immunity from infection enjoyed by physicians and nurses is due, partly to the preoccupation of their minds which leaves no room for selfish terror, and partly to the confidence begotten by long familiarity with danger. Dr. Oliver Wendell Holmes in the "Autocrat of the Breakfast Table" says that he remembers a young wife who had to part with her husband for a time. She did not write a mournful poem; indeed, she was a silent person, and hardly said a word about it. But she quietly turned a deep orange color with jaundice.

The list of diseases connected with psychical influence

is larger than most people imagine. A few years ago functional troubles, such as dyspepsia, were never grouped with melancholia and hypochondria. Hysteria is a more serious matter than a paroxysm of laughter or tears lasting but a few moments. In hysteria, extreme forms of paralysis may occur. Oftentimes there is severe heart trouble. The vision may be impaired. Phantom tumors may appear.

Even in so-called organic diseases, the power of thought to produce a healthful tone of the body and so to throw off disease is remarkable. Germ diseases, injuries, are limited in their baneful effects by the aid of mind. Neurotic accompaniments of organic diseases are removed by psychic means. Even though suggestion may not touch directly such acute diseases as cancer of the stomach, or set broken bones nor be an antidote to actual poison, yet even here suggestion aids by securing the normal action of the organs.

Physicians recognize in the treatment of hysteria two methods, the medical and the moral. The first aim of the physician is to learn by what influence the mind's balance has been disturbed. The nervous patient, says Paul Du Bois in his "Psychic Cure of Nervous Diseases," is on the path to recovery as soon as he has the conviction that he is going to be cured; he is cured on the day when he believes himself to be cured. Nervousness is a disease preeminently psychic and a psychic disease needs psychic treatment.

The extent to which imagination may aid in healing, even though the theory back of the healing is wrong, may be observed in the Stay of the Scourge of Scurvy at the siege of Breda in 1625, when the physicians perpetrated a hoax on the people; in the madstone that W. E. Curtis describes as sold at Leesburg, Virginia, a few years ago for \$450; in the "boiling spring" that the New York Sun describes as discovered in one of the tenement districts which seemed to cure rheumatism, gout and other mala-

dies, but which the Board of Health found to be full of typhus germs.

Perhaps one striking illustration of psychic healing may be permitted. Professor George Albert Coe, of Columbia University speaks of a patient who had submitted to an operation but the wound failed to heal. Suppuration set in and continued until the patient despaired of life and was taken home to die. A new physician was called in, the one who told Dr. Coe the story, and suspecting that the difficulty had a nervous root he proceeded little by little, without the use of medicines, to inspire hope in the patient's mind. He talked with her about the influence of mind over body and even read her passages from scientific books, taught her breathing, relaxation, and how to secure physical exercise though lying helpless in bed. In three weeks the wound was entirely dry though no medication other than bandaging had been resorted to. Improvement was rapid with one exception. Upon the breaking out of measles in the home, the wound already dry began again to suppurate, but again was closed by purely mental means.

Instead of abrogating faith, psychical healing demands it. Dr. Thomas Hyslop of England has told the British Medical association that the best sleep-producing agent which his practice had revealed to him was prayer, "the most adequate and normal of all the pacifiers of the mind and calmers of the nerves." Professor William James declares that "the sovereign cure for worry is religious faith. The turbulent billows of the fretful surface leave the deep parts of the ocean undisturbed, and to him who has a hold on vaster and more permanent realities, the hourly vicissitudes of his personal destiny seem relatively insignificant things." Lyman B. Sperry, M. D., lecturer for Young Men's Christian Associations, declares that all genuine faith by influencing the sympathetic nervous system and making impressions on the various vegetative organs, produces a physi-

cal harmony and develops a vital energy that makes for health in every part of the body. And, again, Dr. Dickinson S. Miller, Professor of Philosophy in Columbia University, says that in the treatment of nervous diseases, the most effective suggestion is undoubtedly religion, for the reason that "religious ideas are the largest, the most comprehensive, the most adequate that can be found for the purpose. They are not ideas confined to the moment or to the specific ailment. They pertain to a man's whole life, and its arrangement."

These testimonies of doctors and scientists show that one channel, at least, used by God to bestow blessings upon the body is the nervous system and that prayer and faith open the sluice-gates of power. The right attitude toward man is as necessary as the right attitude toward God. Indeed, Du Bois affirms that to find inner happiness and health, one must turn his attention away from himself and interest himself in others. Attention must take the place of natural egoism. Religion and morals are health-producers. Religious duties are but the normal exercises of the soul from which the body reaps health.

REMEDIAL HEALING.

Many assert that the only way to be healed is by what we have termed the miraculous and psychical methods, but that there is no third method. The answer is that God's grace is manifested in nature as well as in revelation. God is the author of the laws by whose infraction we get disease and by whose observance we gain health. To Christ, all good was regarded as from God. All healing should be included under the name "Christian," and also be included under the terms "signs" which should follow the Christian's service. The medical missionary today is as truly fulfilling the command of Jesus as if he were performing cures through faith

alone. In fact, true faith accepts the method which God reveals.

Today, the greatest number of cures are produced by this third method. Says Dr. Woods Hutchinson; "The field in which we modify conditions by mental influence is steadily shrinking. All our substantial and permanent victories over bodily ills have been won by physical means." Dr. J. G. Mumford, lecturing at the Harvard Medical School, says that in the year 1845, the year before ether was discovered, the total number of operations in the Massachusetts General Hospital was less than 100. Last year, the speaker declared, there were 3,841 operations in the indoors department alone with only 18 deaths. This seems extraordinary when so many patients are brought to the hospital in a dying condition.

There is Biblical authority for the use of drugs. Those who wish to pursue this subject further should consult the pamphlet written by Dr. J. W. Conley on "Divine Healing and Doctors," published by Fleming H. Revell Company. Christ never denounced doctors as He did Pharisees and Sadducees. If they were causing untold suffering, they would have been exposed. As the authors of the New Testament were not writing medical treatises, they had no more occasion to refer to medicine than to commerce or astronomy. Dr. Conley proceeds to examine in detail the direct scriptural references to remedies such as balm, oil, figs, saliva, wine and then explains the passages in which the use of medicines is implied together with the illustrative and figurative allusions. He concludes that the Bible recognizes the legitimacy of the principle that remedies may be used for physical ills; and man, in the exercise of his rational faculties, must work out the application of the principle.

Since God has expressed His will in the laws of nature, it follows that the observance of health laws is religious and that to break them is to disobey God. Dr.

Geo. J. Fisher, of the International Committee of the Y. M. C. A., in a recent number of "Association Men" said that for a long time it was the question among workers whether the gymnasium would secularize the Y. M. C. A. or the Y. M. C. A. spiritualize the gymnasium. The latter has actually taken place. On the same principle the Y. M. C. A. organizes the Health League and the Christian Endeavor World publishes articles on Fletcherism. On the other side, Sir Isaac Newton was disobeying the laws of God when he worked often all night and frequently left a dinner untouched through his eager pursuit of knowledge. His impaired digestion and fading cheek warned him in time. So was Professor John Fiske breaking God's laws when he never took any exercise, robbed himself of sleep at both the beginning and the end of each night, ate all kinds of indigestible food and smoked incessantly. A limited life was the result.

It is the same belief that God speaks to us through the laws of health and enables us to discover His remedies for healing the sick and keeping strong the well that drives us by the Spirit of God to measures of public health. Since 1880, the mortality rate for tuberculosis has been reduced 48 per cent., for typhoid fever 42 per cent., and for diphtheria 80 per cent., and the total death rate decreased some 25 per cent. This means that 400,000 people are living now who would have died during the last twelve months if the death rate of thirty years ago had continued. The Christ who healed the sick is certainly directing these measures of relief.

Christ directed His attention chiefly to the poor. By their very helplessness, they laid special claim to His mercy. Dr. Playfair has shown that disease today rises according to the economic efficiency of the individual. 18 per cent. of the children of the upper classes, 36 per cent. of the tradesman classes and 55 per cent. of the children of the working classes die before they reach the age of five years. In Boston, in the wealthy wards, the

death rate is 13.45, while in the working class district it is 18.45. To read Edward T. Devine's book on "Misery and its Causes" and especially the chapter on "Out of Health" is to be impressed with the Christian obligation to use methods neither miraculous nor psychical but remedial to eradicate sickness. We should agree with Huxley in saying that most illness we should look upon as criminal and reprehensible conduct.

The efficiency of medical missions is a commentary on the divine nature of remedial healing. Everywhere medical aid has proved to be a "sign" that has turned away prejudice, opened the mind and inspired the heart. It has revealed the love of God and the sympathy of His children as truly as did Christ's method. The great victories over disease in foreign lands have not been by miraculous or psychical healing.

The conclusion must be maintained that any method of healing that heals, is of God, and no one system can claim to be the exclusive agent of God's healing power. Given the motive exemplified by Christ and any successful method which patient investigation and human experience can discover is legitimate.

THE RENAISSANCE AS PREPARATION FOR THE REFORMATION.

BY J. E. HICKS, M.A., B.D., D.D., DANVILLE, VIRGINIA.

A subject so inclusive as this necessarily precludes my assuming the role of specialist, and forces me to deal largely in generalizations. These generalizations, however, will not be glittering ones, except in so far as they are illuminated by the brilliant light of the period which it is their purpose partially to portray.

The function of this paper is not so much a parade of facts as a picturing of forces. Its aim is the reducing of facts to laws and laws to *law*, in a particular domain of the realm of history—the passing, if possible, from the bewildering variety and contradictions at the circumference of a great mind-movement to the unity and harmony at the center.

Symonds, in one of those brilliant and illuminating paragraphs of his, says: “In the unbroken sequence of events a place of prime importance must be assigned to the Renaissance, and the Italian race at that moment must be regarded, for a short while at least, as the protagonist of the universal drama.” In another paragraph in which he gives a splendid epitome of history he says: “The first stage of civilization is, by common consent, assigned to the Eastern Empires of remote antiquity; the second to the Hellenic period of civic and intellectual energy; the third to Roman organization. During the third period a new spiritual force was evolved in Christianity, and new factors were introduced into Europe by the immigration of the Northern races. The fourth historical period is occupied by the Church and Feudalism, the first inheriting Roman organization, the second helping to constitute the immigrant races into new nationalities. The fifth great epoch is the emancipation of modern Europe from medieval influences. We may be said

to live in it, for although the work of liberation has in large measure been accomplished, no new social principle or comprehensive system has yet supervened."

As history in its deepest movements does not record itself in dates, it is impossible to give chronological limitations to the Renaissance. Neither its *terminus ab quo*, nor its *terminus ad quem* can be arbitrarily determined. No great movement of the human spirit can be measured by the distance between two definite historical points, nor by the space contained between them. But while the exact date at which the Renaissance began can not be fixed, we can with a high degree of certainty, say that it had its imperceptible and nascent beginnings in that dissolving period which preceded it. Those influences which "performed the masculine function of impregnating the human spirit," thus causing it to give birth to the ideas of the Renaissance, had been generated by the evolution of the medieval in the latter half of the Middle Ages. The extent of the Renaissance influence upon these streams of thought and life that flowed from it, we can not measure. When we take into account the enormous amount of intellectual vitality and projective energy generated in this period, and when we compare twentieth century ideals with Renaissance ideals, we are forced to the conclusion that the spirit and influence of the Renaissance have not reached their limit, but on the contrary have persisted down to the present, and are just now coming to their fullest fruitfulness. Mr. Frederick Harrison says, "The nineteenth century was precisely the history of the work which the French Revolution left." He would have been truer to the facts had he said, The twentieth century is to be precisely the working out, to their ultimate conclusions, of the ideals and principles brought to the consciousness of humanity in the Renaissance. For the French Revolution was only a phase of that larger intellectual movement which had its beginning in Italy. Disraeli extravagantly de-

clared that there were only two events in history—the siege of Troy, and the French Revolution. The inference from his statement is that he would date ancient history from the former event, and modern history from the latter event. But does modern history date from the French Revolution? One phase of it in a sense does, but the great general movement of modern history does not. Modern history had its imperceptible and unconscious beginning in medieval history, and its perceptible and conscious beginning in the Renaissance. All the notable and far-reaching subsequent historical movements were simply the differentiations of the Renaissance movement. Further note will be taken later on in this paper of this differentiation.

The task now confronts us of finding out, if possible, what the Renaissance was. What was the nature, and what the animus of that movement which marks a new beginning and a new stage in humanity's onward and upward march?

The word Renaissance is French and means literally a re-birth. One can see at a glance that the French word has a deeper significance and covers a larger scope than its English equivalent, Revival of Learning. I shall use the word with its French connotation. Revival of Learning would be the more exact equivalent of Humanism. But humanism was not the Renaissance. It was a phase of it—a force in it. In accomplishing the task of discerning and accentuating the real, positive and primary forces and achievements of this great mind-movement, we shall approach the phenomenon before us from the two standpoints of its evolution and differentiation. Giving the term its double connotation, the subject of our study will be the Renaissance—its genesis, its nature, its diffusion.

Before tracing the evolution of this movement back to its sources, let us take our position at its most prominent point, and get a perspective that will serve as a

kind of guiding-star for us in making the journey: we shall better appreciate the journey and see more in it if we have this perspective. We shall expect the nature of this movement to reveal itself, after its genesis has been discovered, but the different stages of its development will be more clearly seen in the light of what its highest stage shows it to be. When seen from this highest point of its evolution, what does the Renaissance seem to be? It seems to be an unparalleled effort for the attainment of self-conscious freedom by the human spirit, manifested in the European races. This we shall see to be the actual nature of the Renaissance when we shall have traced its genesis.

Just how the intellect of Europe was gradually awakened from its slumber to behold the light of a new world which this awakening intellect itself had unconsciously created in the process of its own evolution, is a mystery which forever eludes scientific explanation. The unfolding of organic life, be it in the lower order of nature, or in the higher realm of human personality, is wrapped about with mystery and defies scientific analysis. Whether the object of our study "be a germ-cell, or a phenomenon so complex as the origin of a new phase of civilization, it is impossible to do more than state the conditions under which the fresh growth begins, and note its manifestations." This does not mean, however, that historical phenomena can not be studied scientifically. The true scientific spirit does more than dissect. It appreciates. When one approaches the Renaissance with this scientific appreciation he can not fail to see the invincible logic of the whole movement.

Whence came the Renaissance? The general answer is, From the Middle Ages. The foregleams of that brilliant day which was ushered in by the intellectual rebirth of Europe in the fifteenth century, and whose brightness "first vied with that of the fair Italian skies," can now be seen through the perspective of intervening

ages, to have had their first dim dawnings in the darkness of medieval centuries. How often have we heard from tongue or read from pen the time-honored enumeration of causes which led to, and stimulated the Renaissance; such as the Crusades, the capture of Constantinople by the Turks, the rise of the Universities, the influence of the Saracens, invention of printing, rise of modern languages, etc. These, however, were only superficial and secondary causes. They were more results of the progressive unfolding of the intellectual life of the period than they were causes. Behind these so-called causes lay deeper and more fundamental ones. The real secret of the Renaissance is the evolution of the human mind itself, and a gradual change in the view of life which began far back in the Middle Ages. One writer says: "The Renaissance dawns in the songs of the Trouvere and Troubadour in France as early as the twelfth century; in the Minnesingers of Germany, in the love songs of the Italian poets preceding Dante. It consisted in a new love for life and nature, the increase to a dominant note of what had been but a minor note in the medieval world."

The human mind itself in the course of a slow and strange evolution, was creating the conditions which by their reaction upon this unfolding mind were to bring it to full consciousness of itself and its powers. While the Renaissance was pre-eminently an inward movement of the human spirit, yet it was also something external to its greatest characters. There was an intellectual strength outside them in the century—a heritage of power prepared for them. The atmosphere in which they breathed was so charged with mental vitality that the least movement of their own special energy brought them into explosive contact with mighty forces outside them. This mutual and dynamic interaction between spirit and its environment is one of the most fruitful of all facts. Why does the little seed dropped by the sower in the beginning of winter, after slumbering beneath the

snow-covered and frost-hardened earth, suddenly awake and press upward, a vigorous plant, when the air becomes warmer? The season has changed; the sun is a few degrees higher above the horizon; the face of the earth is made new. In the Renaissance the sun of Reason had risen higher above the intellectual horizon; new light had dawned upon the face of the intellectual deeps; a new world was evolving out of the old. "O, new age, study is flourishing, minds are awaking, it is a joy to live."

In the constant mutation of intellectual seasons, it must be remembered that the human mind itself creates the conditions which it supercedes. The history of civilization is the history of humanity's progressive dissatisfaction with itself, and its progressive rebellion against its self-imposed authority. In the march of centuries the human Reason, like a great architect, has been rearing temples of thought, with which it was delighted for the time, but which when seen through the perspective of time and distance, reveal their defects, and must be torn down to give place for new ones. As our imagination travels back along the shores of time it sees at every century mile-post the debris of an intellectual temple in which the human spirit once offered oblations to its deity. The universal mind has ever been dissatisfied with its creations. It is always seeking a larger and more beautiful world. It is upon this principle that we are to explain the intellectual world of the Renaissance. The Renaissance world was a larger, freer, fuller world, yet much of the material for the new structure had been made ready and furnished by the old world.

The Renaissance spirit then was the medieval spirit emerged into a fuller light of itself and a deeper consciousness of its powers. How beautifully and strikingly Symonds has stated this fact. "The work done during the Middle Ages was done unconsciously. It was

a gradual and instinctive process of becoming. The reason was not awake. The mind of man was ignorant of its own treasures, and its own capacities. It is pathetic to think of the medieval students poring over a single ill-translated sentence of Porphyry, endeavoring to extract from it whole systems of logical science, while all the time at Constantinople, in the Greek, Plato and Aristotle were alive, but sleeping, awaiting only the call of the Renaissance to bid them speak with voice intelligible to the modern mind. It is no less pathetic to watch tide after tide of the ocean of humanity sweeping from all parts of Europe to break in passionate but unavailing foam upon the shores of Palestine; whole nations laying down life for a chance of seeing the walls of Jerusalem, worshipping the Sepulchre whence Christ had risen, loading their fleet with relics, and with cargoes of the sacred earth, while all the time within their breasts and brains the Spirit of the Lord was with them, living but unrecognized, the spirit of freedom which ere-long was destined to restore its birth-right to the world." But let us remember that meanwhile there was activity in the Middle Ages, although it was unconscious activity. During this seemingly inert period, forces were taking shape whose expansive powers were soon to burst the shells of Medievalism and bring the germ of life contained in them into vitalizing touch with new influences. History never gets in a hurry. She never takes a step forward until she is sure of her footing. She steps not into the dark. She does not attempt to grow a flower until the proper season comes. None of her plants are exotics. She did not attempt to grow the flower of the Renaissance until the intellectual sunshine of Europe insured its blossoming and fruitage. "Slowly and obscurely, amid stupidity and ignorance, were being formed the nations and languages of Europe: Italy, France, Spain, England, Germany took shape." These actors of the future drama acquired their several char-

acters, and formed the tongues whereby their personality could be expressed, and it was just this expression of personality that was to be the precipitating agency of the Renaissance.

Then came the rise and development of Feudalism and the Papacy. Finally the merging of the Medieval State and the Medieval Church in the supremacy of the King and Pope.

Thus the organization of the few great nations, and the leveling of political and spiritual interests under political and spiritual despots, formed the prelude to that drama of liberty of which the Renaissance was the first act, the Reformation the second, the Revolution the third, and which the nations of the present are still evolving in the establishment of the democratic idea.

As this prelude was being acted there were premonitions of what the unannounced and unwritten drama was to be. The very intellectual atmosphere was full of "prophetic aura." Abelard the French logician in the twelfth century, Roger Bacon an English analogist and naturalist at the beginning of the thirteenth century, and Joachim the Italian mystic, all "drank one cup of the prophecy offered to their lips," and divined the future but invisible emancipation of the reason of humanity. Michelet significantly said: "The Sibyl of the Renaissance kept opening her books in vain to Feudal Europe." But why in vain? Because the human mind in its general evolution had not yet produced the intellectual atmosphere in which Renaissance ideas and ideals could live. The era of intellectual freedom had not yet dawned, but there were unmistakable anticipations of its dawning. The world of the human spirit was gradually moving out of Medieval night into the light of modern freedom. These earlier anticipations of the new age were intensified by the appearance of Dante upon the stage where was being enacted this great spiritual drama of humanity whose last act has not yet been played.

Dante's great poem, "The Divine Comedy," although medieval in its materials, was modern in its spirit and conception, and written in a modern tongue. It unconsciously sounded the death-knell of the medieval period, and announced the birth of the modern period. Some one has said it stands before the vestibule of modern literature like a solitary mountain at the entrance of a country rich in all varieties of landscape. Let us carry the figure a little further. The shining summit of this mountain lent a peculiar charm and fascination, which invited the human mind, whose march to the Canaan of intellectual freedom had already begun, to scale its height, if perchance from this light-crowned summit she might get a glimpse of that fair land which she had already seen in vision and dream. She climbed and she saw. The modern mind first found in Dante its scope and recognized its freedom and power. In delineating the life and dominant ideals of Medievalism with such consummate art, Dante showed the possibilities and potentialities of the modern mind. In the same poem in which he revealed the medieval mind, he revealed the modern mind. In either case the medium of revelation was his artistic and creative genius. His genius cast its light both backward and forward. One critic says: "It may be truly said that Dante initiated the movement of the modern intellect in its entirety, although he did not lead the Revival considered as a separate movement in this evolution."

Is it not indeed significant that the connecting link between these two periods in the evolution of humanity was a great poem? The poem is the best expression of the spiritual evolution of the race in any period. As the shell is revelatory of the character of the organism it once contained, so is a great poem of the epoch that produced it.

Not by chance, but by the logic of evolution, and by the psychological law of mental dynamics and intellectual succession, Dante was to have his successors in Pe-

trarch and Boccaccio. Dante, the exponent of Medievalism and the prophet of Modernism: Petrarch the exponent of ancient culture: Boccaccio, the exponent of a new human ideal. With Dante the genius of the modern world dared to stand alone, and create confidentially after its own fashion. With Petrarch the same genius reached forth across the gulf of darkness, resuming the traditions of a splendid past. With Boccaccio the same genius proclaimed the beauty of the world of nature and life, and divinity of man.

Thus in Dante, Petrarch and Boccaccio was secured the consciousness of intellectual liberty. The recovery of this intellectual self-consciousness was the central and most potent force in the Renaissance movement. What Dante, Petrarch and Boccaccio did in the realm of literature, Da Vinci, Michael Angelo, Raphael and Titian did in the realm of art.

We can thus see that the Renaissance spirit had the beginning of its incarnation in a few intellectual aristocrats, who stood as it were, upon the advancing margin of the new life-movement. But these new ideas of culture and art which found their first expression in these highest individuals, soon became a force acting upon the minor individuals, and by and by permeated the whole of Italian life. These words of Browning aptly describe the permeating and stimulating effect of the new spirit:

“A foot-fall there
Suffices to upturn to the warm air
Half-germinating spices, mere decay
Produces richer life, and day by day
New pollen on the lily-petals grows,
And still more labyrinthine buds the rose.”

The transcendent spring-time of the modern world has come. The fullness of the new intellectual life, like the

refreshing sap in the trees is pulsating through every artery of Italian genius. Nations rich in all capacities, and endowed with every shade of sensibility are present as mediums for the expression of new ideals. There is no limit to the play of personality. It was this gradual formation, this variety and unsurpassed flexibility of Italian personality that made it the channel through which the regained culture of Classic Antiquity should issue into the stream of modern culture and civilization.

This leads to two further inquiries: (1) What was the relation of the Revival of Learning, or Humanism to the Renaissance? (2) Why was Italy the theatre in which the first act of the Renaissance drama was played?

Humanism is often confounded with the Renaissance itself, and the two terms used inter-changeably. But Humanism was only a phase of the Renaissance, a very necessary and important one, however. The Renaissance was the re-birth of the European mind. Humanism was the recovery and re-absorption of the classic literature of the European mind in its most highly creative period. Humanism was both cause and effect of the Renaissance. The Renaissance was both a retrogressive and progressive movement. Humanism represents the retrogressive phase. In attempting to define Humanism we shall not seek to narrate facts so much as to see their significance.

The human mind already awakened by the touch of influence created by its own spontaneous evolution, was, by the logic of events, brought into vitalizing relation with its own productions in the great classic and creative period of its history. This touch of the classic world was like the fingers of a deity giving new life to the human spirit that had long been sleeping in unconsciousness of its latent energy and unfelt potencies. Through Humanism Homer sang in his own tongue to the new age. Florence was illuminated by the brilliant light of Athens, and the indestructible beauty of Greek

art became the possession of the modern world. It was in large measure the *re-discovery* of the classic mind that led the modern mind to the *discovery* of itself. The greatest achievement of Humanism was the restoration of this intellectual continuity to Europe. It is difficult to estimate the reactionary influence of this achievement upon the general movement which Humanism both hastened and was hastened by. In the re-discovery of the intellectual continuity of the classic and modern mind it became evident that what the ancient mind could do the modern mind could also do. The stimulating assurance had now emerged into full consciousness that the creations of Homer and Euripides, Aeschylus and Sophocles, Praxitiles and Phidias, Socrates and Plato, in those long past centuries, were possibilities of the human spirit in the fifteenth century. Humanism then, was not simply the study of ancient manuscript, but in its deeper significance, it was the bringing of the human mind, just emerged from Medievalism, and seeking new ideals, into vitalizing touch with itself at that period when it produced the ideals it was now trying to find. The ancient world became the prophet of the modern world.

Thus we see the Renaissance was not so much creative as reproductive. It was not a birth, but a re-birth. It did not create its own ideals, but accepted the ideals which it had found in the classic period by reaching back across the intervening centuries. These re-discovered and reproduced ideals, however, became creative forces in their relation to these far-reaching principles which took their rise in the Renaissance.

Humanism degenerated ultimately into mere pedantry, yet it was fruitful in bringing the human mind into consciousness of its freedom, which resulted in the scientific method now used in the study of all the phenomena of nature and life. The modern scientific method as opposed to the method of médiæval authority, had

its origin in the Renaissance, and especially in Humanism.

Des Cartes, the father of modern philosophy; Bacon the author of the inductive method in the study of Phenomena; Spinoza the philosophic synthesist; and Locke the empiricist, are all sons of the Renaissance on its Humanistic side, and champions of the new freedom in philosophy. Copernicus, Galileo and Bacon applied the new intellectual principle in the realm of scientific investigation. The autonomy of the human reason was the great achievement of the Renaissance. Let us see how this achievement was related to Humanism.

Humanism, as we have seen, went back to classic Greece as the source of its ideals. But Greek authors and philosophers and artists had deified reason. The Humanists, therefore, adopting this classic standard were also led to exalt the reason to a place of supremacy. The mind's re-awakening faith in its own inherent freedom and capacity which was already a minor note in the first gleams of the Renaissance was swelled to a major note by the masterful touch of Greek genius. This growing autonomy of the human reason which had its modern beginning in fifteenth century Humanism has been the central force in the evolution of modern systems of thought. The humanists created a new atmosphere of culture and intellectual freedom wherein whatever is luminous and lasting in art, literature, science, criticism and religion has since flourished.

But Humanism did more than re-discover the primacy of reason. It revealed anew the possibilities of the human soul in the realm of art. As the possibilities of the human reason were rediscovered in the creations of the classic Greek mind, so the possibilities of artistic genius were re-discovered in the creations of the Greek masters of art in its golden age. Italian artistic genius was awakened by contact with Greek artistic genius. Had it not been for the mediating and stimulating

agency of Humanism in recovering and bringing to light the ideals of Greek art, it would have been impossible for Italian art to have played the part it did in the Renaissance. Had not Michael Angelo and Raphael looked back across the darkness of centuries and beheld the light of artistic Hellas, as it shone in the zenith of its brightness and glory, their immortal creations would have been impossibilities. It has been said that nothing valuable was produced in Italy between the thirteenth and seventeenth centuries that did not bear the stamp and character of fine art. Indeed, during this period art occupied so central a place that it is a question whether any but critics of artistic temperament will ever be able to fully appreciate Renaissance achievements. But Italian fine art bore the stamp of Greek fine art.

In estimating the influence of Humanism, is it too much to say that modern culture, so far as it is derived from antiquity owes everything to the humanist? Had it not been for them, would we have had the classic studies in our schools? The intellectual ideals of the humanists have permeated the whole of modern life. To use their own phrase they "accomplished the humanization of the modern world." In doing this they gave a new dignity to man. Michelet has compressed the significance of the Renaissance into this terse formula: "It was the discovery of the world, and the discovery of man."

Now a word as to why Italy was the theatre in which the first act of the Renaissance drama was played. The answer to this question throws much light upon the philosophy of the whole movement. We have seen that the development of self-conscious personality and individualism was necessary for the untrammelled expression of the Renaissance spirit. Political and social conditions in Italy were favorable to this requirement. There was great political disunion; there was no nationality and no

hope of attaining it; and in proportion as Italy lost hope of nationality, in proportion as the military instinct died in her, did she acquire a deeper sense of her intellectual vocation. National patriotism (which always has a narrowing influence) gave way to cosmopolitan culture. In the words of Marcus Aurelius, Italy instead of saying, "Dear city of St. Peter," could say, "Dear city of man." Political ambition was absorbed in ambition for learning. The Italian genius, naturally romantic, imaginative and saturated with artistic tendencies, was easily directed by existing conditions into intellectual channels. Absence of Nationalism was the condition favorable to the growth of Intellectualism. Not national democracy, but intellectual aristocracy was to rule in Italy. The heritage of the old Romans was political supremacy, that of the new Romans was to be spiritual supremacy. Renaissance Italy was an intellectual commonwealth.

Symonds says: "The history of Renaissance literature is the history of a national genius, deviating from the course of self-development into the channels of scholarship and antiquarian research." In Italy we have a splendid example of the influence of national environment upon literary and artistic achievement. Italian environment determined the direction of Italian genius, and colored its productions. No nationality means no national epic—Italy has none. The Divine Comedy was more an epic of Dante's inner life than it was a national epic.

Critics tell us that architecture and drama are the result of national genius. We can well see how architecture is dependent upon nationality. We would not expect therefore that the Italians would show their strength in architecture. And we find exactly what we expect. The extreme individuality of the Italian genius was not conducive to a classic architecture. It is said that in Italy from each town-hall or cathedral

the soul of a great man leaped forth to greet one's own soul.

But how about the fine arts such as painting, sculpture and music? These can exist only under those conditions where there is great individuality and independence in the artist. They can not be the common product of a common people. They require the conscious application of a special genius. Painting is the most romantic of the fine arts. Its greatest masters, therefore, are those in whose nature the romantic element predominates. Painting was the consummate achievement of Renaissance Italian genius. We would therefore expect to find this genius permeated with the romantic element. We find what we expect.

Thus we see why Italy was the divinely appointed birthplace of the modern spirit, "the work-shop of knowledge for all Europe—our mistress in the arts and sciences, the *Alma Mater* of our student years," the fountain of the river of intellectual life which has irrigated the modern world, and made it bud and blossom as the rose, and bring forth the precious fruit of intellectual freedom. As Symonds beautifully says: "Greece stretches forth her hand to Italy; Italy consigns the sacred fire to Northern Europe; the people of the North pass on the flame to America, to India and the Australian Isles." Italy was the torch-race of the modern nations, the morning land of modern culture and civilization. Through her genius the intellectual continuity of humanity was resumed, never again we believe to be interrupted.

I can not do more than hint, in a closing paragraph, at the relation of the Reformation to the Renaissance. It was not the purpose of this paper to define that relation, *explicitly*, but in tracing the genesis and development, and in discerning the nature of the Renaissance, to reveal or suggest its *implicit* relation to the Reformation. Here again we must look beneath the surface of

the movement of thought with which we are dealing, if we would see the logic of the Reformation and understand its real significance. The Renaissance so fruitful in results of art and culture, in Italy, bore no fruit in religion and philosophy in the Italian intellectual commonwealth. We are not surprised at this when we understand the conditions prevailing in Italy, and the peculiar temperament of the Italian mind. The differentiation of the Renaissance spirit was in every case, conditioned and determined by the environments and the mental temperament of the people in those nations through which it diffused itself. It was neither logical nor possible for the Reformation to begin in Italy. For this nation to have effected the moral and spiritual regeneration of the modern world was a psychological impossibility. That type of mind did not prevail in Italy which was necessary to effect the Reformation. This type of mind, however, was found in Germany. It was Italy's vocation to give the first impulse to the modern mind. This impulse was intellectual and without it the Reformation could have never been. Intellectual awakenings must always precede religious awakenings. Men's ideas must be enlarged and given new contents before the vision of their faith can be widened. But faith when stimulated leads the way to a new world of ideas. No part of human personality can move forward without carrying all related parts with it. Reason and Faith are the two dominant and inseparable movements in all personality.

The Renaissance liberated the human reason. Reason thus liberated would not and could not permit her twin-sister Faith to remain in bondage. The two must go into the promised land of liberty together, walking hand in hand. It was the mission of the Reformation to liberate faith. The autonomy of the human reason achieved in the Renaissance, demanded as its complement the autonomy of religious faith. As Renaissance

reason broke the fetters of medieval authority and went back to its ancient classic creations for the ideas and directing power of the new found life; so Reformation faith broke the fetters of ecclesiastical authority and dared stand in the very presence of God, in order that from Him it might secure its inspiration and light.

Thus we can see that the Reformation instead of being an isolated movement in the history of humanity, was simply a phase of that accelerated movement of the undivided human spirit, which had its commencement in the Italian Renaissance. It was the liberalizing spirit of the Renaissance applied to religious faith and life.

And Erasmus was the medium through whom the spirit of the Renaissance passed on into the Reformation.

Luther, although not a humanist, had unconsciously imbibed the new faith, and became its first incarnation in the realm of religion and faith. The second act of the great spiritual drama of modern humanity, which was put upon the stage in the Renaissance, had now begun.

THE REMEDY FOR ARISTOCRACY IN THE
CHURCH.

A STUDY OF EPHESIANS II.

BY ALVAH SABIN HOBART, D.D.,
CROZER THEOLOGICAL SEMINARY.

Prof. Jowett has somewhere said that the student of the New Testament who has no knowledge of Greek is not so much handicapped by his lack as might at first thought appear. For he says that with the translation before him he will be able to get the finer touches of thought from the connection. The fine shades of thought are not revealed in the lexicon but in the argument of the passage. The honor paid by him to the current of thought, and the demands of the argument has especial value in the interpretation of this chapter. And I am the more insistent on its application here because it has been almost wholly, as it seems to me, overlooked in the interpretation of this particular passage—overshadowed by some doctrinal interest that has concealed Paul's real idea, or at least kept it from standing out clearly as it should.

The letter was written to Christian people. It says "to all the saints;" "and to the faithful in Christ Jesus;" "I have heard of the faith in the Lord Jesus;" "which is among you." There is no attempt to "evangelize" anybody. There is no argument to convince anybody that faith in Jesus is needed, or to explain the way of justification. All that is assumed. There is not the slightest suggestion that his readers had the faintest thoughts of atheism, or of idolatry. It assumes that God is, and that He reigns supreme. All their history as Christians is the work of God. "Who hath blessed us with all spiritual blessings in Christ Jesus." (1:3). It is God who hath "quickened us," and "raised us," and

“made us sit in heavenly things” (2:5). We are “his workmanship” (2:10). And they have no disposition to deny Christ. But they did need to be instructed concerning their relations to God, and to their fellow Christians that they might “walk worthily of the calling wherewith they were called;” (4:1) and “no longer walk as Gentiles walk” (4:17). This instruction the writer was trying to give them; and the encouragement he sought to awaken by accounting their Christian privileges, (1:1-14). But, knowing the oft exhibited slowness-of-heart-to-perceive which men have, he wrote “I pray that, having the eyes of your heart enlightened, ye may know what is the hope of his calling **the glory of his inheritance** and the power of God toward you” (1:18-19).

This is the general character of his appeal. He does not threaten. The element of physical fear, or of some future “wrath” is not utilized to move them; but his appeal is made to their sense of gratitude for favors received, and to the desire for the completion in themselves of Christ’s purpose for them. This high-toned, fine moral diplomacy of appeal is one of the great features of the letter.

The constituency of the churches to whom the letter was sent is also an important element to consider in the interpretation. It is largely Gentile converts that are addressed. But there is a Jewish element also. There seem to be three currents of thought and feeling among them. One part Jews, unwilling to meet the Gentile members on a common level. The old life-long prejudice and racial pride have not left them. Another part is Jewish, and perfectly ready to meet the Gentiles, but not quite sure that they ought to do so. They are held back by their respect for the Jewish law. And then there is the Gentile portion—the majority I think—that are in a measure depreciating themselves, and feeling a little out of place in the common assemblies, as a colored congressman might feel in Washington, even though he

knew he was legally elected. (This appears in vs 11, 13, 19).

This second chapter is devoted to that subject. To remove in a permanent way the feeling of aristocracy on the one hand, and the feeling of self depreciation on the other. We are not left in any uncertainty about the aim of this part of the letter, for at the close of the passage, (2:19) he says, "So then," as conclusion of our argument, "ye are no more strangers and sojourners, but fellow citizens, and of the household of God."

Let us then trace his line of thought in bringing them not only to see the completeness of their "naturalization papers," but to feel the friendly spirit of family relationship. Vs. 1. "And you did he make alive when ye were dead through your trespasses and sins." This cannot mean actually dead, nor potentially dead. Though this latter might be in mind. But it fits all the connection best to mean they were insensible to the goodness of God. They were like a man paralyzed. He does not feel it when he is pricked with a pin. So men are unresponsive to the story of God's love, and to the warnings of conscience. Their sins and their trespasses have made them as dead men, so far as hearing and rejoicing in the message of God is concerned. This had been their actual condition. He is not theorizing. He is not making a system of theology. He is talking about their own spiritual history. That is the way they were.

But afterwards there came a time when they became sensitive to their sin, and responsive to the Gospel. Paul expressed it in his own case by saying that "the Law came and I died" (Rom. 7:9). Then they saw God's goodness. Heaven and earth seemed to be filled with His glory.

A hundred things now suggested to them the holy God, who loved and cared for them. Their whole souls were set on tingle with life. This the writer calls "quickening." This old use of the word still remains with us.

We say "I cut my nail down to the quick." That is, I cut down into the sensitive flesh. The unresponsive hearts became responsive. Like Job they said, "I have heard of thee before, but now mine eye seeth thee." Or like Paul they said, "Lord, what wilt thou have me to do?" Or like the Psalmist, "The heavens declare the glory of God." This had been their experience. And all that remarkable experience had been due to the work of God. It was not the result of their own reasoning, nor their own endeavors, but it was God who had "quickened" them. It was God "working in them to will and to do of his pleasure." Everything that comes after that is due to His "quickening." And He did it because He was rich in mercy, not because they were rich in goodness.

But there was a danger lest his statement might be construed as a kind of boast over them, and so he adds, "Among whom we also had our conversation," and were, so far as our nature is concerned, "children of wrath even as others." We needed the quickening as much as you did. Neither of us could get on without it.

Thus all his readers were "reduced to a common denominator." Every one of them labeled "sinful, unresponsive, dead, but now quickened." "Quickened us together with Christ," so it reads. But the translation is misleading. It conceals the very central thought of his argument. To read it thus gives prominence to the idea that we are all quickened because we were with Christ. That we and Christ were together in some mystical sense. But that is neither any help to his argument, nor is it in accord with the facts. For, if we have been right in the idea that the "quickening" is making sensitive to truth, Christ was never thus quickened, for He was never insensible to it. The commentators, as well as the translators have been almost universally influenced by an idea, true enough in itself but not prominent here; namely, that we get our salvation through our union with

Christ. That He was raised, and set on high, and we because we are united to Him, we are potentially raised, and set on high—a sort of proleptic raising and exalting. But how far that would be from what the writer was aiming at! It would have clouded their minds with ideas all out of line with his purpose. It is not the Christian and Christ that are here thought of as “together,” but the Jewish and the Gentile believers. They had both been in sin, and they had both been quickened. The writer simply yokes them together.

Then he goes on to add and “raised us up together.” That is He has led us both into active Christian life. We are not raised from the dead bodily, for we have not been dead. But we are raised from deadness in spirit to life in the spirit. It is the same thought that Paul had when he wrote to the Philippians (3:10), “That I may know the power of his resurrection.” The Christians do know the power of His resurrection. They are “raised unto newness of life.” They share in the experiences of the risen life. They do not have it fully, but they taste its sweetness. They have its first fruits. But here the great point of emphasis is that both the Jews and the Gentile believers share alike in these experiences.

This is further enlarged upon when he writes, “and made us” (that is, us Jews and Gentile believers) “sit together in heavenly matters in Him.” This too is a chapter from experience. It is as true now as then. The experiences of the Christian life are not given out to us to match any man-made scheme of merit. The grades and classes that grow out of our human relations have no recognition with the great Quickener. We have a common Lord, a common baptism, a common faith, a common God and Father of us all. The man who rides in his auto sings when he goes along, “The Lord is my shepherd;” and his chauffeur, who is a member of the same church, thinks “His rod and his staff they comfort me.” The woman goes to the prayer meeting and sings:

O to grace how great a debtor
Daily I'm constrained to be.

and her cook at the same meeting sings:

Let thy goodness like a fetter
Bind my wandering heart to thee.

The same general confession of sins, and the same prayers of thanksgiving are fit expressions for all sorts and conditions of Christian men and women. Paul writing to his beloved fellow worker Philemon when he sent back a runaway slave to his master, said, "that he might have him forever, but no longer as a servant but more than a servant, a brother beloved," (Philemon, 15).

Dr. Hatcher, in his life of John Jasper, has given us a most wonderful illustration of what Paul was talking about. Jasper had made a disturbance in the shop with the other slaves by shouting Hallelujah. He was sent in to his master for reprimand. When he went in trembling his master said to him (quoting):

"John, what was the matter out there jes now—and his voice was sof' like, an' it seemed to have a little song in it which played into my soul like an angel's harp."

John told him his soul struggles, and his final victory over his unbelief and then,

"Mars Sam was a settin' wid his eyes to de flo, an', wid a pritty quiver in his voice, he say very slo, 'John, I believe that way myself. I luv de Saviour dat you have jes' found. An' I want to tell you dat I do'n complain cause you made de noise jes now as you did.' Den Mars Sam did er thing dat nearly made me drop to de flo. He git out of his chair an' walk over ter me and giv me his han', an' he say, 'John, I wish you mighty well. Your Saviour is mine an' we are bruthers in de Lo'd.' "

In a finer way perhaps, but not more truly Joseph Cook once said that the kingdom is like a great library

with alcoves of various kinds, but that out in the center our Lord walks arm in arm with every sort of man that comes to the library.

All this is simply plain facts of experience among those readers and among all Christian readers; for this Epistle is a timeless one. It fits almost any age.

He has shown how both classes were yoked together by the kindly providence of God in their "quickenings," their "raising," their "sitting together" at the table of blessings that our Lord has spread for His people. It is a swift inference that the heart must make when it sees this deep-seated fellowship. It says, "What God hath joined together let us not put asunder." It tells in other ways what God said to Peter. "What God hath cleansed call not thou common." Or what Paul wrote to Romans, "There is no distinction between Jew and Greek, for the same Lord is rich unto all that call upon him." (Rom. 10:12.)

And the writer goes on to draw the inference, and to press it home on the readers. "Remember," he says, "how that ye were separated and aliens both to God and to each other," but now "the middle wall of partition is broken down."

In the ruins of Jerusalem was found a few years ago a stone with a Greek inscription that reads as follows: "Let no stranger pass this place. If he does he must give account of his life for he will surely lose it."

That stone was over the gate through which the worshippers went into the court of the temple to worship. The court was surrounded by a high wall that shut out all but Jewish people. It was because they thought that Paul had brought a Gentile into that court, inside that partition wall, that they attacked him so furiously as recorded in Acts 21:28, 29. That partition wall was the symbol of the separateness of Jews from Gentiles. It was the "standing advertisement" of their exclusive right to the favor of Jehovah. The knowledge of it and

its meaning went over all the world that knew of the temple. Paul, with his lively imagination, seizes upon that wall as the central metaphor to express the idea of separation, and he says, "the middle wall of partition is broken down." He does not say that they ought to break it down. Nor does he say that it ought to be broken down. He is not exhorting them to do anything about removing it. He says it *is broken down*. He is only desirous that they take advantage of its disappearance.

And who broke it down? It was done by Him who had "quickened," and "raised," and "set them down" at the table of Jesus' mercy together. He for His great love, desirous to have "one new man" had removed it by removing what it stood for. "Now ye that once were far apart, and far from him, are brought near to each other and near to him by the blood of Christ."

"Having abolished in his flesh the enmity." That is by the earthly life and death of Jesus as their common Saviour, He had killed out the enmity between the Jews and the Gentile Christians. This He had done in two ways. First He had done away with the cause of the enmity, namely the system of ceremonies. The Jews had leaned upon them, and the Gentiles had gone without them. He had reconciled them both unto God—both them that trusted ceremonies, and them that did not,—by the new way of reconciliation—the cross of Christ.

And the other way of reconciling them was a wondrous way to slay an enmity. It was no human invention, but it is in accord with our highest psychology. A mutual danger, a mutual Saviour, through a mutual cross, and then a mutual fellowship. It is always true of us that the warmest friendships are the outgrowth of mutual relations to a third party. It takes a child to unite parents with the strongest bond. Strangers get into fellowship by a common friend. This fact of our life is carried up to its highest power when aliens are brought nigh by their common debt and common love to

Jesus. There has recently been formed a little society of those women who were saved from the Titanic and their husbands lost. That circle cannot enlarge. Its membership is exclusive. "Women widowed and rescued from the Titanic" is the requirement. So there is an exclusive society, "Men and women redeemed at the cross of Christ." Col. Gracie has said that at that same catastrophe, when thirty men were clinging to an upturned boat waiting for deliverance, and fearing that each wave would wash them off, that "over and over again they repeated in unison the Lord's prayer. That was the common bond among those men so strangely assorted and face to face with death." That company will not break fellowship.

And now, having finished his argument, he sums it up, "Now then, ye are no more strangers and foreigners but ye are fellow citizens with the saints." If there are any honors, or privileges or duties ye share them equally with them that came into the church before you from any quarter.

But then, as if he felt that he had not told all the story, he adds, "and of the household of God." The family tie is the full orb'd Christian tie. It is "our Father" with them all. "All ye are brethren," was Jesus' word about it.

Then he passes to a larger circle of thought. The general circle of believers in the world—the church universal. What about the relation of these one-time heathen people to the great community of Christ's people? He thinks of the church as a "holy temple." What fitness is there in the use of that term to describe the company of believers? It is certainly a curious figure. In what sense can a company of people be thought of as a temple? The temple of any divinity is the place where he is thought of as making his home. If a man wants to know another man well he goes to his home to find out. And if a man wants to be very kind to another he takes

him to his home to do the best for him. So, if one would know God well he must know where his home is and study him there. The temple is called the home of God. The Jews said Jehovah dwelt between the cherubim. It was there that God's honor dwelt. But when the Jerusalem temple falls out of our thought where shall we go to find out the character of God? Where will He meet us to do the best things for us? It is in the company of believers. What the world knows about Him with any definiteness it learns from the Church at large. It is there they find out what sort of life He would have us live. There it is shown what help He will give. No man goes to the Brewers' Association to find out about God. Nor to the Grand Lodge of Free Masons, nor to the Convention of the National Progressive Party. It is to the Church that he looks for that. That is His home. There men can find out what sort of a God He is. It is the only place.

And it is in the Church that the best blessings are received. There is a fellowship, and a comfort, and a sense of security in the Church that is not reached anywhere else. So it is a very suitable metaphor to call the Church the temple of God. But the temple is not perfected yet. It is a growing affair. The writer seems to see the community of Christians increasing. New congregations are being gathered out of the world. They are from all parts, and all races. But they are to become a part of the great world temple. All those that are built upon the foundation that the Apostles and prophets of the New Testament times laid, having Jesus Christ as the central figure in their thought, and His word and work central in their teaching and practice, were the as yet—partially—utilized material. But each several company was growing into the temple, being incorporated into the great Church. And that Church is to be the habitation for God. In that Church of which the Ephesians were a

part God would dwell. It would be His home. There He could be found, and known.

Then he says, "For this cause I bow my knees (3:14) that God will help you to apprehend with all the saints the breadth and length and height and depth, and to know the love of Christ that passeth knowledge."

This letter so well adapted to that time has lost little of fitness, or of power by the lapse of centuries, and the change of place. Taken in its most natural historical setting, without any attempt to give it typical or secondary meanings, it speaks to the churches of to-day in no uncertain tone, or lessened wisdom. To-day as in all days the bond of union in churches is the common obligation to God for His impartial mercy, and riches of grace.

THE KINGDOM OF GOD.*

III. LIFE IN THE KINGDOM.

By PROFESSOR J. H. FARMER, D. D., TORONTO, CANADA.

I. THE NEW LIFE.

I have spoken of faith as that act of the will in which a man, as a responsible being, commits himself to God and enters the Kingdom of God. I trust it has also been made clear that no man takes that step unaided by God. The knowledge requisite is made possible only through God's own gracious activity. When Jews began murmuring against Him, Jesus warns them of the danger of rejecting Him by intimating that only as that activity continues can any one come to Him.

Then in the words of the prophets He tells them that all truly in His Kingdom have been "taught of God," and adds that all such as have heard and learned of the Father, and only they, come to Him. Though even that knowledge, He seems to add, must be mediated through Himself for "no man hath seen the Father save He that is from the Father," that is, Himself.

The lessons supremely needed as we have seen are our own helplessness and the divine trustworthiness. Such truths are the divine instrument for enlightening the mind and acting on the will. Instrument, I say; for God Himself is the Agent. "Of his own will begat he us by the word of truth," says James. "Begotten again, not of corruptible seed but of incorruptible by the word of God," is Peter's way of stating it. "Whosoever is begotten of God doeth no sin for his seed remaineth in him and he cannot sin (go on sinning) because he is begotten of God," John declares. And Paul uses this language: "You hath he

*Gay Lectures for 1907.

quicken who were dead in trespasses and sins," "We are his workmanship, created in Christ Jesus unto good works." These are all substantially restatements of the familiar words of Jesus, "Except a man be born from above he cannot see the Kingdom of God." It is difficult to impossibility, perhaps, for us to set in chronological order the various factors in this vital experience. All life is mysterious. But our inability to explain all the mystery of it need not deter us from affirming an immediate act of the Holy Spirit which has at least two results—the imparting of a new life, the very life of God, and with it the power to take Jesus as both Saviour and Lord. "As many as received Him to them gave He the right to become children of God, even to them that believe on His name; which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." "He that hath the Son hath the life; he that hath not the Son of God hath not the life; No man can call Jesus Lord but in the Holy Spirit."

All this means more than pardon, it is a change God wrought that looks to utter emancipation from sin. It is much more than outward reformation, it is regeneration. It is not just the old life in a new channel; it is rather a new life in the old channel. There is the same body with its habits and weaknesses, the same mind with its knowledge, memories, tastes; the same environment of mingled good and evil in the world about. But there is a new life within that at once begins its activity, though its full glory will not be seen until that crowning day of the manifestation of the sons of God for which the whole creation waits. That new life means more than that the drunkard forsakes the saloon and spends his evenings at home—it means, that though his duties may take him past the saloon door and face to face with its temptations, either the taste for liquor is destroyed or he has a new power which breaks the old tyranny. It is a fountain of pure water that flows out into all the channels

of the being and cleanses them. Like all life, it begins small and grows. It is like the acorn that unfolds to the oak, or the seed that by and by advances to leaf and flower and fruit.

The beatitudes picture its beginnings and progress. The first three tell of that deep sense of need that sends the soul begging to God, lamenting its sinfulness, and meekly acknowledging the truth of all that may be said against it. That feeling abides through life. Carey had not outgrown it when, just before his decease, he chose for his epitaph the words

“A wretched, poor and helpless worm
On Thy kind arms I fall.”

Nor Neander when he wrote: “In knowledge and practice we all are and ever shall be before God beggars and poor sinners.” The fourth, however, is positive and gives evidence of the working of a new life. For every one in the Kingdom hungers and thirsts after righteousness, and God who has created that passion will satisfy it. So in the next trinity of beatitudes we see that God-like character is being formed. They become merciful even as they have received mercy and still expect it; pure in heart as those should be who expect to dwell in God’s presence; peacemakers as befits the Sons of God and brethren of the Prince of Peace. Growing thus like their Lord, for His sake and for sheer love of righteousness they are prepared to suffer with that patient endurance which, when it has its perfect work, makes them perfect and entire, wanting in nothing. All of which shows that God not only receives sinners who come to Him bankrupt and begging, but He re-creates them, makes them His children, sets them apart to Himself and gives them the command and the power to become perfect even as He, their Father in Heaven, is perfect.

II. FAITH VITALIZES AND INCREASES KNOWLEDGE.

What has just been said shows that with faith is bound up a set of the most profound experiences. Before this we had some knowledge of God. Testimony to Him had come from various quarters. We believed many things about Him, about Christ; but all this belief or knowledge was external, superficial, non-vital. Still it was a means in God's hands of leading us to the great venture of faith. We committed ourselves to God and were caught in the everlasting arms, and we knew it. That consciousness meant to us the thrill of a new life. We came into actual experience of God and began to know Him personally. Before, like Job, we had heard of Him with the hearing of the ear, now our eyes see Him. Before, like the Samaritans, we had a sort of hearsay belief; now we know Him ourselves and know of a surety that He is our Saviour and mighty enough to be the Saviour of the world. We know Him and in that fellowship experience the first flush and gladness of the life eternal.

In other words *faith has vitalized our knowledge*. It has become real, certain. Before it was subject to the accident of fresh testimony. It was at the mercy of what others might say. Now it is assured, safe, unshakable. Before it was superficial, inexact, as when one knows from a description the flavor of a fruit he has never tasted. Now it has become clear and exact as when one has tasted for himself. In no other way than by tasting can one learn the flavor of the fruit; only by the act of faith can we really know God. The Psalmist knew this when he sang "O taste and see that the Lord is good. Blessed is the man that trusteth in Him." Knowledge has been lifted to a higher plane. Our *γνῶσις* has become, to use Paul's favorite term, *ἐπίγνῶσις*. That is, it is literally knowledge upon knowledge. It has been raised to the *nth* power because it has been raised from the plane of rumor to that of experience, transferred from

the kingdom of darkness into the kingdom of light. It is higher and nobler than any knowledge that the greatest philosopher outside of God's kingdom has attained. It is this that Paul holds up before men as the true wisdom, the wisdom that transcends all that the princes of this world knew. This he triumphantly opposes to that false conceit of knowledge which so early assailed Christian churches. It is the knowledge quickened, metamorphosed. It is the actual knowledge of God, personal fellowship with Him with all its potency for purity, uplift, gladness and power. Or, to state it in Paul's own words, "Of Him are ye in Christ Jesus who was made wisdom unto us from God (by which wisdom he meant not philosophy but) both righteousness and sanctification and redemption."

Not only does faith transform knowledge; it also enlarges it. And in two ways. Faith not only begins a new experience, it continues to lead into ever-widening experiences. And these continually add to our knowledge. Moreover, the very fact that one has come into personal confidence in God enables one to know on God's testimony many things that otherwise would not be known. That is the point of John's argument in I John 5:9-13, "If we receive the witness of men, the witness of God is greater, for the witness of God is this that He hath borne witness concerning His Son. He that believeth on the Son of God hath the witness in Him (i. e. in God): he that believeth not God hath made Him a liar; because he hath not believed in the witness which God hath borne concerning His Son. And the witness is this that God gave unto us eternal life, and this life is in His Son. He that hath the Son hath the life; he that hath not the Son of God, hath not the life. These things have I written unto you that ye may know that ye have eternal life even unto you that believe on the name of the Son of God." In other words the apostle recognizes that there are truths, which the believer may know, re-

joyce in and live by, simply because he is prepared to accept God's testimony about them. He instances the knowledge of the fact that we have external life. And that is literally true. How do I know that I have eternal life? From experience? I think not. I know I have experienced a change, that I hate sin and love God. But can I be sure that that is eternal life? Not of myself. That I know on God's testimony that he that believeth has eternal life and I know I believe. Faith in God carries that with it. Such knowledge will not disappoint, for it is as sure as God Himself. Faith thus becomes to us "the substance of things hoped for, the evidence of things not seen." When we know God and trust Him we may take as known everything He says. How else, for example, could Paul say "We know that if the earthly house of our tabernacle be dissolved we have a building from God, a house not made with hands, eternal in the heavens"? How else could he write with such certainty his great chapter on the resurrection and especially such words of prediction as these, "Behold I tell you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible and we shall be changed."

All this seems simple and commonplace enough to the average man. But it seems to me our philosophers and theologians sometimes disregard it. The question of authority in religion is up. Old ideas are being examined and some of them, properly enough, set aside. It is well that we should recognize that no man or church should lord it over the minds and consciences of others. But when men go so far as to imply that I am to accept nothing, believe nothing except what I have personally experienced, they are carrying a good thing too far. There are many things that we do believe and by reason of the abundance of the evidence are justified in believing, which yet we cannot immediately verify by personal

experience. It is not wise to believe all that men may say. But a man may so approve himself to me as a truthful and honorable man that I am justified in taking even a very serious step on his word. In religious matters we ought to be careful to scrutinize the foundations of our faith. We should take all precautions to guard against mistake, imposition or superstition. But when, in the full and free exercise of his reason, a man has come to the decision to cast himself upon Jesus Christ as his God and Saviour, then he is also justified in accepting whatever Christ says. For that man Christ as Lord is the fountain-head of authority. The one question with him will be just to know what Christ says and wills, and that immediately becomes authoritative to him. We need to guard against being confused by theories of knowledge when considering the question of authority. If we must wait for a theory of knowledge which can be demonstrably shown to be the true one, we may wait a very long time. Obedience to Christ and the joy and effectiveness of the average Christian life can scarcely wait on that.

III. KNOWLEDGE STRENGTHENS FAITH.

On the other hand knowledge feeds and strengthens faith. It is so in our human relationships. Faith in a fellowman may be so weak that a little fact would slay it; or it may be so strong as to smile unshaken by any strong assertion. It may be partial—as in a man's honesty but not in his wisdom. It may be weak because of our own dishonesty which makes it easy to distrust another. Weak faith in a good man can be strengthened by fuller knowledge of him. Test him thoroughly and your faith will become a strong, all-round faith.

It is so with our faith in God except that this is indestructible. For Christ takes care that it fail not. It is the first sane act of a man's religious history. God

grips him then and there, and holds him forever as a sacred trust. Otherwise it is quite conceivable that the man's decision of to-day might be reversed tomorrow—not because of the new facts about God but because of our own folly and sin.

But our faith may be weak or strong. John's Gospel is a marvelous object lesson on this. I referred in passing to some cases of proposed belief that did not rise to the dignity of faith. By contrast with that the evangelist traces for us the history of the disciples' faith. His opening chapter itself is extremely suggestive. Who shall tell just when the beloved disciple himself first entered upon the life of faith? What was it that led him to the Jordan to be baptized by John? Was he among the godly few who were waiting for the consolation of Israel? We cannot tell. We do know that it was a word from the Baptist that led him one day to follow Jesus. That was reliance on another's testimony. Was it the beginning of faith? Or was it his faith in John that led him to that following of Jesus for which perhaps he could give no other definite reason? If so, perhaps it was still the kind of faith that might turn back. But do you not feel that whatever uncertainty may hang over the matter up to this point, it vanishes during those hours spent quietly with the Master? That whole scene seems bathed in mellowest sunshine, the very heavenliness of which makes one feel that in John's own memory that was the time when his seeking soul found rest. At least he hastened to tell his brother that he had found the Messiah—that the record tells us, I think. And if anyone doubt, that, at any rate Andrew had John in mind as well as himself when he said to Simon "We have found the Messiah." His faith fastened to Christ personally that day. There was much still that he and his fellows did not understand, but they were knit to Him. There is nothing like abiding with Christ as they did that day to foster faith. It is delightful to

read the Gospel through and see how that faith grows in intelligence and strength. They are disciples always learning; and their advances in knowledge are followed by growth in their faith. They behold the manifesting of His glory in the Cana miracle and—how naively the result is told!—they believed on Him. They come through the Capernaum crisis safely because, as Peter declares, they believed and knew that He was “the Holy One of God.” But advance is yet possible and in 11:15 Jesus says, referring to His absence from Bethany when Lazarus died: “I am glad for your sakes that I was not there to the intent ye may believe.” Again, in 16:30, they say: “Now know we that Thou knowest all things and needest not that any man should ask Thee: by this we believe that Thou camest forth from God.” To this comes the quick rejoinder “Do ye now believe? Behold the hour cometh, yea is come, that ye shall be scattered, every man to his own and shall leave me alone.” We know what a tempest it was that assailed their faith and how it seemed to fail. Luke tells us that it was only apparent: “Simon, Simon, behold Satan made request for you to sift you as wheat, but I prayed for thee that thy faith fail not.” Simon tells us later how, by the resurrection, they were begotten again to a living hope—so immense an advance in his thought does that stupendous experience mark in their spiritual history. They had begun in confidence in Him personally as the man of their hearts, knowing some things about him but ignorant of more. Now they look upon Him and know that He is their Lord and God. Faith has become strong and intelligent. And it makes them freemen, jubilant, possessors of a gospel and eager to spread it. For that however they were not yet prepared. Their faith needed further schooling and enlargement, though they knew it not. But the Master knew. And though they were like nounds on the leash, eager to tell their wonderful story and confident that all must believe who should hear, He

bids them wait. For what? "The promise of the Father which," said He, "ye have heard of me."

Let us go back a little and recall the opening words of His farewell discourses. "Let not your heart be troubled. Ye believe in God, and ye believe in me." You are aware that the verbs in the latter half of the verse may be either indicative or imperative. Both authorized and revised versions take the first as indicative, the second as imperative. Some take them both as imperative. Dr. Hovey recognizes that to take both as indicative would give good sense though he prefers the imperative in both. His idea is "that they had a certain degree of faith in Christ as well as in God but that in both cases it needed to be strengthened." I incline strongly to take them both as indicative, and to interpret thus. "Ye believe in God." So did many among their fathers. Perhaps they did when they were yet among John's disciples. That was the mark of the devout Jew. To that lofty faith many weary souls out in the Gentile world had been brought by the influence of the Dispersion. But these disciples have now advanced to a stage beyond that in their faith. "Ye believe in me." Of course they did. Had they not repeatedly confessed it and had He not joyfully and solemnly acknowledged it? So much has been accomplished in them—they believe in the Father and in the Son. Is that enough? Is the third Person in the glorious Trinity to have no share in their faith? Or is the Son in this very discourse, bespeaking their faith for Him? That would be God-like. The Father wills that all men should honor the Son. The spirit takes of the things of the Son and shows them unto us. Would it not be just like Christ here to turn the disciples' thought toward the Spirit, and win their faith for Him? Read the addresses over and see if, after all, the most outstanding feature is not the promise of the other Paraclete whom He should send from the Father and whose coming would mean even greater things for them than

His own staying. Take all the references together and it is clear that it is the Spirit who will make possible these greater works.

Now return to the post-resurrection meetings. He sets before them the task of the world's evangelization but bids them "Wait for the promise of the Father." "Tarry till ye be endued with power from on high." "Ye shall receive power when the Holy Ghost is come upon you and ye shall be my witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost parts of the earth." The ascension follows. Then the ten long days of waiting—intended, surely, to teach them the lesson of their own powerlessness so thoroughly that it could not be forgotten. At last comes Pentecost, according to promise, with its mighty enduement of power. They now learn to believe in the Holy Spirit and the rest of the New Testament is both record and proof of their victorious power. The formulas for baptism and benediction were not poor cases of tautology or some doubtful after-thought of the next generation. They were the solemn and joyful expression of the three-fold faith in Father, Son and Holy Spirit which they were taught of God. (May our faith be as theirs.) (May I suggest that faith in God undifferentiated brings salvation; faith in Christ, assurance and peace; faith in the Holy Spirit, power for service? Or if you will, justification, peace, power.)

I cannot pass from the growth of faith without reference to its bearings on one of the critical questions of the day. Wendt, as you are aware, divides John's Gospel into two parts: the first, discourses written by John without any signs; the second, historical matters written by someone in the first quarter of the second century. One of his main arguments is that there could have been no earlier confession of Christ's Messiahship than that which Peter voiced in the neighborhood of Cæsarea Philippi in the last year of His ministry, other-

wise Jesus would not have attached such importance to that confession. He seems to treat it as a new thing. Wendt therefore concludes that the confessions found in the first chapter of John are unhistorical. The answer to that—and the sufficient answer too—is to be found along the line of our present thought. Christ saw in Peter's words the utterance of a faith that stood firm when the multitudes in Galilee had left Him; when the mass of professed disciples had abandoned Him; when enemies were active and Jesus was apparently keeping out of their way. The faith that could stand that strain was something to rejoice in. The early faith co-existed doubtless with very earthly conceptions of His greatness. His sun was rising then. They were largely repeating what they had heard the Baptist say. But they had learned much meantime. Their faith has been greatly enlightened and, though their notions of the kingdom are still all too carnal, yet their personal confidence in Him rests not in those carnal hopes but in the conviction that He and He alone has the words of eternal life. And though all others forsake Him and go back to other hopes and other reliance, they know nothing or no one equal for them to Him. "Will ye also go away?" He had asked a few weeks before. "To whom shall we go? Thou hast the words of eternal life." When first they confessed Him Messiah all was pointing that way. Now they confess Him though all others have forsaken. He was Messiah then with the prospect of dominion and emolument. He is Messiah now in Himself alone, dominion or no dominion. They had yet to learn that He was to die. They could not yet believe that. The great advance marked by the Resurrection and Pentecost was this that He was Messiah in spite, nay partly because, of His death. This is the answer to Wendt. And they will feel its force the most who know best from personal experience how these representations of the growth of faith tally with the actual facts of the Christian life.

IV. FAITH AND OBEDIENCE.

In the act of faith we surrender to God and enter His kingdom. In that same spirit of faith we must live. For God, of course, is King in His kingdom and an absolute monarch at that. His will is law and obedience to that is the duty of every citizen.

It is a striking fact that the Greek words for believe and obey have the same root. It is equally true that in religious experience God joins them together. Let no man put them asunder. Not that faith is obedience exactly. That would make faith a work and so destroy Paul's antithesis between working and believing (Rom. 4:5), make meaningless his declaration that the promise "is of faith that it may be by grace" (Rom. 4:16) and, indeed, invalidate the whole argument of that chapter. Faith is primarily the act of a man who gives up working and looks to God to do in him what he cannot do himself. Paul's description of him is: "he that worketh not but believeth on Him that justifieth the ungodly." God is the Worker. He takes the man just as he is. But immediately, as the Great Physician, He creates within him the spirit of obedience and imparts the grace necessary for its practice. He begins, carries on and completes the work. He is the real Worker always. "It is God that worketh in you both to will and to do" the things that please Him—to will and to do continuously, Paul means, for the infinitives are present not aorist. Yet He suspends no law of our being, no more annihilates our free personal activity than the physician does that of his patient. In each case the man's faith is his free consent to the control of the other. God by His power, works such radical changes in us as ensure that His Kingship shall be real and our obedience willing and full-hearted. He justifies the ungodly but He proceeds, without failure or exception, to make them godly. The work is God's but simply because it is so effective the holy activity ensuing

becomes also the free obedience of man. Yet man's own part is first believing in God who justifies, sanctifies and glorifies, and he will never cease to feel that his power "to will and do" is of God. So that, though at last he becomes radiant with the perfection of Christ he will remain forever humble as a conscious trophy of grace. This is the final triumph of grace—redeemed souls, perfected; divinely strong with strength unsullied by pride but glorified with humility.

V. THE MOTIVE—LOVE.

It is appropriate and natural that in a kingdom where the King is also Father, love should be the one supreme motive for obedience. Knowledge is a matter of the intellect, faith is an act or attitude of the will, and love is queen of the affections. God must reign over all. The man in his entirety must come under His dominion and that cannot be until the affections have been won, for they chiefly determine the will.

In our present imperfect state many motives influence, but love should be supreme. No other is so mighty; no other so pleasant in its rule. The heart that is filled with it is happiest and freest in service and more efficient too. To it all others should be subordinate. Possibly they may be lost sight of altogether. Fear, for example, may be a motive. But "perfect love casteth out fear." It is as it was with Tissot the artist. The vision of Christ revolutionized his tastes, and painting Christ made all other subjects seem unworthy of his brush. Love as a motive is like that. In its presence all other motives seem too low and lose their power. They may and do co-exist with it. But happy is he who is so under its sway that the influence of others becomes as imperceptible as the light of stars when the sun shines in his strength. Love in the spiritual is as pervasive and controlling as gravitation in the natural. Like light it has

three strands. There is love to self, to neighbor and to God.

1. *Self-love as a motive* is right enough in itself. Self-respect we distinguish from conceit, and self-love is as clearly distinct from selfishness. But it must be intelligent or it will soon lose itself in these lower things. In the kingdom it would mean this: that a man has apprehended God's thought for him; that God has created him for Himself; that He has made him as an individual different from all others and capable therefore of being to God a peculiar joy, a distinct treasure. It is right then that a man should aspire to be just what God meant him to be. He may justly fear to come short of it; he may school himself with the motive of reward when he knows that the reward of his self-discipline will be along the line of that self-realization; he may be spurred by emulation as he sees others outrunning him, not because he envies them but because they show what may be possible for him. But self-love alone is a dangerous motive for the simple reason that it may so easily degenerate into selfishness. Indeed we have all known Christians who have manifestly fallen into this danger. It is the bane of some sects. It needs balancing.

2. *Love to fellow-man* may serve as a safeguard. This is no mere feeling of pity but is founded on genuine respect as the New Testament word *ἀγάπη* implies. For God has for each of our fellows also a perfect ideal; and, if we regard the will of God, we should be just as careful to secure His good pleasure in our brother's true self-realization as in our own. On this high plane one should love his neighbor precisely as himself. What a multitude of mean and unworthy deeds, words and thoughts would be swept out of life if there were among us this lofty respect for man as man, and if this noble spirit of love were the spring and touchstone in all human relationships! How much better and happier life would be!

Yet even this has its weakness and danger. It may

sink to mere humanitarianism, and, not to multiply words, it may leave us in the position of mariners in mid-ocean, kind and thoughtful to one another, indeed, but without chart or compass.

3. *Love to God Himself* must be supreme. Here alone is safety found. This gives life its true centre. And the whole plan of salvation is calculated to produce it. Our salvation has cost God so much, and is given to us with such absolute gratuitousness, that nothing could be more highly calculated to awaken gratitude and love in human hearts. "Herein is love, not that we loved God but that God loved us and sent His son to be the propitiation for our sins." "We love because He first loved us" (1 Jno. 4:10). "The love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; and He died for all that they which live should no longer live unto themselves, but unto Him who for their sakes died and rose again," (2 Cor. 5:14, 15). It is in the heart of the man who feels himself related in that way to the death of Christ, who knows that God for Christ's sake has forgiven him, it is in that man's heart that the Holy Spirit sheds abroad the sense of God's love until that love becomes his own and he begins to love God and his fellows as God has loved us. And never until that experience becomes his own does any child of Adam love any one with an absolutely unselfish love. So says John without any qualification. "We love, because He first loved us" (1 Jno. 4, 19). Our love is born of His.

"When once Thou visitest the heart
Then truth begins to shine,
The earthly vanities depart,
Then kindles love divine."

Born there it is fostered there. "I have been crucified with Christ," writes Paul. "Yet I live; and yet no longer I, but Christ liveth in me; and that life which I

now live in the flesh I live in the faith, the faith which is in the Son of God who loved me and gave himself up for me" (Gal. 2:19, 20). That is the explanation of Paul's splendid career. In God's love he lost himself and all that men hold dear, and, as the Master promised, in so losing his life he really found it.

It makes no difference whether, like Paul, we are so engrossed with God's love to us that we only speak of that; or whether we are, like John, so in love with God that we cannot but think of our love to Him. In either case the supreme constraint of life has become the love of God. In the old order it was the first commandment; in the new it is the soul's one passion.

The supremacy of the love of God will place self-love and love of neighbor in proper adjustment. God is our Sun—the centre of all. Our spiritual astronomy becomes scientific when He is given His true place in our thought, will and affection. He is Himself Love, and gloriously unselfish. He first gave Himself for us. If there is any love beyond that of the second commandment we find both model and motive for it in Him. For He, the better, laid down His life for us, the worse. "When we were enemies we were reconciled to God by the death of His son." "He died for the ungodly." And the unselfishness of His love continues. For He gives us to understand that if we really love Him we can show it best not by temple ritual but by loving our fellowmen. If a man say he love God, and hateth his brother, he is a liar (1 Jno. 4:20). "This commandment we have from Him that he that loveth God love His brother also." "Inasmuch as ye did it unto one of these least, ye did it unto me" (Mt. 25:45). Indeed He will make that the touchstone of our relation to Himself at last. He has so ordered things in the universe that only as we do become absolutely self-forgetting in our devotion to others shall we be able to attain to that glorious self-realization to which I have referred. Self-love is wise, divinely wise, only

when it forgets itself in the effort to save and bless others.

Nowhere within the covers of the New Testament can you find anything from a mere man that is quite so Christlike as that burning utterance of Paul's (Rom. 9:3), where he declares his readiness to become accursed from Christ for his brethren's sake. The very form of expression indicates the unspeakable horror of the thought. It was a readiness to do for them, if possible, the same as Christ "who became a curse for us," had done for him. And the shudder of that verse has love's kinship with the agony of Gethsemane. Love like that is the very antithesis of selfishness. It soars above self-love. It gives leisure from self and makes a man free and strong to do and dare for others. It is not nice, cool, calculating, deliberate. There is nothing so much like God as that. One is tempted at times to feel that in God's love to man there was a reckless disregard of consequences. Christ emptied Himself and submitted to misapprehension, shame and contempt as well as suffering and death for us. How beautifully and emphatically Jesus expressed His appreciation of its worth when Mary, in a love that cast to the winds all ordinary prudential considerations, anointed Him with the precious ointment. The disciples blame her and declare that it would have been better to sell it and give the money to the poor. The answer of Jesus is an indication of the supremacy of love. What is done in an uncalculating abandon of love to Him is more to Christ and more to the world than any amount of loveless prudence or wisdom. Nothing is dearer to the heart of God than when, because we love Him, His will becomes the passion of the soul.

VI. THE KINGDOM MANIFESTED IN THE LIFE.

Where that is the Master passion the reign of God becomes actual. A man can then say "For me to live is

Christ," which means at least that Christ is all to me and I am all for Him. Then God's holy will finds expression. It will be seen in the whole round of life. It will manifest itself first in *righteousness*. For God is righteous and righteous are all His ways and works. He wills nothing that is not righteous. Therefore the man in whom He truly reigns will be righteous. He will do right and speak truth. No lust of power, no pride of wealth, no spirit of selfishness, will be allowed to lead him into disregarding, wronging or despising others. He will be honest and just, and His righteousness will be kind, thoughtful, generous. It will be more than justice; it will be goodness too. The righteousness which is the obedience of love becomes itself shot through and through with love.

When we have come to this we have banished envy, jealousy, strife, faction, hate and war. Righteousness is the harbinger of *peace*. The quarrels of individuals, the conflicts of classes, the wars of nations will cease when righteousness reigns. And peace comes only in the wake of righteousness. All merely earthly panaceas fail, simply because they are attempts to harmonize difficulties on the basis of a selfish clamor for one's own rights. Acceptance of God's Kingship is our only panacea. In His kingdom faith works by love and love works righteousness, and the effect of righteousness is peace. The King Himself is first King of righteousness and then King of peace. Only as His kingdom covers the earth will conflicts cease and peace be universal.

When that day dawns it will usher in the time of *joy and gladness* for which the suffering world is longing. Peace in the soul may be like the lark in the meadow, resting. But as the lark presently darts upward and breaks into singing, soaring skyward and filling the world with the wealth and sweetness of its song, so peace cannot nestle long silent in the soul. It too must find a voice and burst into jubilant song. God's reign in the hearts of men means righteousness, peace and joy in the Holy

Ghost—alike for the individual, society and the nations. And ever in that order. All efforts for peace and joy not based on righteousness are foredoomed to failure. Our difficulties after all are more of the heart than of the head. That problems are unsolved, that strife and sorrow linger, is due not so much to our ignorance as to our selfishness. Righteousness is wisdom. Our worldly wisdom is usually folly. If we believe God let us obey Him. Christ's challenge to the centuries is "Seek first the kingdom of God and His righteousness and all these things shall be added unto you." Let us accept that challenge and do right trusting in Him and He will send His dove of peace and fill our hearts with joy and our mouths with singing, and sorrow and sighing shall flee away.

The Patience of Hope. So shall we do our part to hasten the great day of universal gladness. It is coming. We may not know just how or when. But the issue is certain. "The new heavens and the new earth wherein dwelleth righteousness," are in prospect. The New Jerusalem descends from heaven to earth like a bride adorned for her husband. That is God's picture of the perfected society for which we wait. It seems to be long in coming. But He says it is coming, has been coming quickly. For His coming and its coming synchronize. That "quickly" is His final tribute to its greatness. For it is so great and glorious that milleniums will seem a swift accomplishment of so great a result. A gourd may spring up in a night, but it withers in a day; the oak grows slowly through the years, but it bears the blasts of centuries. When one remembers that our life is everlasting, a hundred centuries will seem but a brief preparation. Let the patience of hope be ours.

In the midst of the throne John saw one standing whose name was the Lamb. He bears the marks of having been slain. Those wounds enhance His glory. Of the city with the jasper walls the pearly gates and gold-paved streets, He is the light and glory. His wound-

prints are the brands of service, the service in which love obeyed unto death. He is the Prince of all the heroes of faith, and faith's only perfect example. The one privilege this sin-cursed world offers that heaven will not offer, is that we may follow Him in the way of the cross. To that He invites us. "Be thou faithful unto death and I will give thee a crown of life." "Therefore let us lay aside every weight and the sin that doth so easily beset us, and let us run with patience the race that is set before us looking unto Jesus the Captain and Perfector of faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God."

THE DENOMINATIONAL SCHOOL AN INDISPENSABLE ADJUNCT TO OUR EDUCATIONAL SYSTEM

BY PROFESSOR E. E. WOOD, WILLIAMSBURG, KY.

No one denies that denominational schools justify their existence in more ways than one. They drain off the discomfort of swollen pocket-books, they make more inevitable by their lusty call for subsistence the growth of the grace of Christian charity, they provide congenial employment for a number of cultivated gentlemen who cannot dig (to beg they are not always ashamed), and they furnish the denominations with topics of everlasting controversy. Denominational schools might therefore be called a desirable luxury, but are they a necessity? Would not the country be just as well off without them? It must be a serious condition of public and private morality that demands of religious organizations the costly attempt to do what the people have provided means to accomplish.

What is our condition with regard to morality and religion? We call ourselves a Christian nation, but would not an inventory of our national character show more paganism than Christianity? We worship success, a pagan deity. Some say that our chief affection is the love of money, and though we may be disposed to dispute the matter, yet by unconscious indications we convict ourselves. Teachers are not paid as much as good horse trainers, because they do not immediately and conspicuously increase anybody's wealth. Professor Münsterberg says that we are the only nation that has deliberately handed over the education of the young to the lowest bidder. Young men who devote themselves to music or art are not held in the respect accorded to those entering the professions of law or medicine. But if they reach the point of success where their work begins to command

large sums of money their standing is at once assured. Rich brewers and distillers are as highly respected here as in any pagan country. We still welcome into society, and perhaps into the church, the lawyer who grows wealthy by helping his elegant clients evade the inelegant penalties of their deeds. The multiplication table is more with us than the Sermon on the Mount.

People still regard the loss of money as the great loss. To a prosperous young man the great calamity is the burning of his business block, not a crooked deal by which he has impaired his stock of manhood. Have men a pagan or a Christian standard of judgment who regard a destructive earthquake as God's signal punishment of a wicked city, instead of what is far more dreadful, "the unwearied providence with which through the years He sprinkles the people with certain penal blindnesses because of their unbridled lusts?"

Paganism! We resist evil in the good old pagan way. If a man smites us on the one cheek, we smite him on the other. If he speaks evil of us, we speak evil of him, or sue him for slander. If he persecutes us we—pray for him?—we make it warm for him. The good old-fashioned way is the heathen way and we follow it. We seek our own, not another's good, in business, in elections, in society, even in schools and churches. We are busy as heathen laying up treasure where moth and rust doth corrupt and where thieves break through and steal. The goal of the young is self-satisfaction, not service; pleasure, not usefulness. The Christian virtues of usefulness, of noble devotion to a noble cause, of self-sacrifice, of tumultuously throwing oneself into the breach to perish that righteousness and happiness may be increased, the virtues of forbearance, of justice, of mercy, of love out of a pure heart, the pursuit not of things that perish but of things that abide—how much too rare to allow us to call ourselves a Christian people. We need to pray the prayer of the Recessional:

For heathen heart that puts its trust
In reeking tube and iron shard,
All valiant dust that builds on dust,
And guarding, calls not Thee to guard,
For frantic boast and foolish word,
Thy mercy on thy people, Lord.

This is the condition in which we find ourselves after a pretty thorough trial of our secularized public school. And who can say how much worse it would be if there had not been a sprinkling of religious schools? Of course, I am aware that there are hopeful exceptions to what I have said. There are doubtless more than seven thousand who have not bowed the knee to Baal, yet they often seem to be hidden when they are wanted, they stand in such mortal dread of him. But admitting that there are glimpses of sunlight on the landscape here and there, that there are sweet violets and sturdy oaks of virtue in hidden valleys far and wide, yet the gigantic power of heathenism is with us pervading all our life, even the best of it;

“While we, so perfect is our misery,
Not once perceive our foul disfigurement.”

And the secularized public school has proved itself utterly unable to withstand, much less to correct, the disfiguring influence.

To corroborate this statement I am going to quote a few opinions from men who have given the matter careful consideration.

In a paper on Nietzsche, read at Clark University in 1908 before Burnham's Seminar in Education, Mr. J. Broene, of Michigan, made the following statement: “Our day does not foster the development of genius. It is antagonistic to him. It clips his wings before they are grown. It blinds him before his eyes are opened. Bare-faced, grasping utilitarianism has laid hold of our educational systems and converted our institutions into mere training schools to equip men for lucrative positions. Ed-

ucation that does not promise much in financial returns is discouraged."

About the same time Dr. Edward Everett Hale was quoted as having said that our school system almost fails in instilling morality.

Dr. Nicholas Murray Butler, in the "Meaning of Education," said in substance that religious education is rapidly passing out of public education entirely, and familiarity with the Bible is becoming a thing of the past. Commenting upon this, Joseph V. Collins, of one of the State Normal schools of Wisconsin, said that religious education in the United States is in nothing less than a lamentable condition.

H. H. Schroeder, also of Wisconsin, said two or three years ago, "Many of those interested in education have long felt that the traditional practice of the exclusion of religious instruction from the public school curriculum has been tested and found wanting. In many quarters the conviction has been growing that our civilization has failed to stand the test of morality and character in face of the temptation offered in industrial, commercial and political fields in this land of natural resources and opportunity, and that this lack in our manhood is due to a defect in our educational system."

John W. Carr, of Indiana, recalling the fact that President Eliot had made an arraignment of the public schools because of the great prevalence of drunkenness, gambling, rioting, misgovernment and almost every other form of vice and crime, said, "However much we may resent the arraignment, we all feel and know that in some way the public school has not touched and quickened the heart and conscience of the nation as we had hoped it would do."

Dr. Beaton, of Chicago, says, "It is plain that the present religious agencies are insufficient for the insistent and supreme demands of the hour to provide the necessary moral training for our citizens. The condition of public morals, the statistics of juvenile crime, the pecul-

iar baseness of some recent crimes attributable to undisciplined youth, and the acknowledgment of teachers that the moral question is the alarming defect of the system—all these show that the vaunted secular system has broken down in the house of its friends.”

If one had time he could probably continue such quotations indefinitely. But these are enough to impress us with the conviction growing in the minds of those who think upon such matters and have at heart the welfare of humanity, that something is radically wrong with our secularized educational system. Meanwhile the system seems to be pretty well satisfied with itself; and there are such fundamental differences of opinion on the part of these and other men concerning the feasibility of making any adequate improvement in that system, and the means of securing this improvement, as to make it evident that even if such a change may be hoped for sometime, it will take years to bring it about. So the question which confronts us is this: In view of the lamentable prevalence of paganism in our morals and in public opinion, and in view of the helplessness of the public school system to remedy existing conditions, what is to be done? What agency has any hope of being able to rouse this moral sleeper from the deep slumber of self-complacency? Surely it must be an agency with a miraculous touch, and I wish to show that this touch is the touch of religion. Before going into the question itself let me quote two or three opinions.

One writer says, “If we use the term in its right sense we can safely say that when guided by intelligence, religion is bound to be the most potent aid to morality. Religion being an essential part of man’s nature, as well as being a potent aid to morality, it follows that it is to the interest of the people to have our children receive religious training.”

A year or two ago Michael E. Sadler, an English writer, said, “The idea that education is a fagot of subjects tied together with birch twigs out of which you can

pull the stick called 'religion' without any serious loss of kindling for the fire, is an interesting bit of pre-biological psychology." Farther on he says, "To leave religious influence out of education is to dessicate it." Another says, "A secular education is a piece of pedagogical folly; it is an educational monstrosity in a scientific age."

Two or three years ago the *New York Nation* quoted from a Paris newspaper as follows: "The philosophies, the literatures, the arts and the languages themselves of Western civilization have been nourished in large part by the Bible. The biblical tradition impregnates all of our fashions of thinking and speaking. A man totally unacquainted with sacred history would go through the world as if deaf and blind. A people that loses familiarity with the Bible is exiled from its spiritual and intellectual fatherland and becomes a band of outlaws."

And now let us proceed to consider the merits of the question for ourselves. What is wrong with public education and can religion and religion alone supply the deficiency? In the first place, we have to confess that after a fair trial of our system our *standards of value* are much the same as those of Nebuchadnezzar. Power for our own elevation, ease, luxury and display, finer houses and more spacious grounds than those of our neighbors, faster horses and smarter turnouts, to whirl the dust in the eyes of an admiring multitude from a five-thousand-dollar car as the king of Babylon did from his chariot wheels, to receive engraved invitations to the most exclusive of Belshazzar's feasts—these are the things which, with great unanimity men are giving their very lives to procure. We have solved the vexed question as to what is the highest good. It is not "to glorify God," it is not "an energy of soul according to perfect virtue in a complete life," it is not "an harmonious development of character into a complete and consistent whole," it is not increase of spiritual stature or growth of soul; it is boundless activity in the pursuit of the things that perish,

it is increase of wood, hay, stubble and the growth of this great Babylon that we have builded. Our standards of value are well symbolized by the great image with the head of gold.

In our effort to regulate individuals and departments in the wild game resulting from these standards of value, we do not invoke the power that Christ revealed, the power of love, of friendly consideration, of the spirit of charity, we invoke *force*, like the nations after whose names we write "B. C." Our restraint of crime is force, not love. We subject our criminals to force, not love, for the entirely sufficient reason that we do not love them. Labor obtains its request from capital, not by fair presentation of case and an appeal to friendly feeling and the spirit of brotherhood, but it wrings reluctant concessions by applying the latest inventions of force. The weapon of labor is the strike; of capital, is starvation, much as in the days of Tiberius Gracchus.

Mundane objects of life, and mundane principles and power governing that life! Oh, but we are very successful! We are rich and powerful and distressingly active. We are not afraid of anybody; we are tearing down our barns and building greater, and we are laying up much goods. But this kind of success is *failure*, and the greater the success the deeper the disaster. Like Childe Roland, we are on the way to the "dark tower" through that ominous tract that is barren of higher life and good. We have no national passion for religion, no national passion for missions, no national passion for poetry, for music, for art. We are infected with the "Angle Saxon contagion" mentioned by Matthew Arnold, whose victims are much at home with prose and vulgarity, and are in danger of obscuring if not losing the saving ideal of a high and rare excellence of soul.

Perhaps this sounds like pessimism. It is not pessimism, it is diagnosis. I do not think the patient is dead, or is surely going to die; but I think he is not in good health and needs treatment. And what remedy has secularized

education to offer? Has it any higher objects of life to present? Can it appeal to any higher ethics than that of the law-books? The real truth and condemnation of secular education is that it looks little if any higher, little if any farther than the best paganism. Horace warned us not to bring a god on the stage unless there were a situation demanding more than human power. The building of human life and character is such a situation if this world has one to present. "Ere earth shall reach her heavenly best a God must mingle with the game." But the capital error of secular education is, not in being so eager to see the working of God that it hurries Him on the stage sooner and oftener than He is needed, but the more deadly error of forgetting that there is any God at all. And the standards of value of those who forget God result in building up only the transient, the perishable.

Is it not strange that people affirming belief in a life to come should live and educate their children as if this world were all, or far the more important? strange that they should devote themselves to a policy which they do not expect, and do not dare in their thoughts, to follow to its legitimate conclusion; strange that a man who knows he must leave this world for another, should spend his whole life building a bridge with both ends in this?

Secular education, then, is trying to teach a morality without God, or with God reduced to a mere misgiving. And we send our young men and women to school to learn a few facts robbed of their divine significance. What an impoverishment does science suffer with the loss of God. The world-organ is interesting, to be sure, in its mere mechanism; but call the Maker to the keys and glory shines around. The slave touches his good master's pen and flute with love and awe, because by the one, in some way not understood by him, the household has food and raiment, and by the other it is entertained. But if the master in some dark hour were to vanish forever, pen and flute would lose the distinction of being the instruments

of intelligent purpose, and sink for the ignorant slave into the merely curious and ornamental, of little use unless to be classified, or prop a window. The policy of leaving God out of education seems to me as improvident as for a man to throw away his watch spring, an act which takes about all the value out of the rest of the works. Henry the Fifth is a stirring drama. Did you ever think how dull and aimless that play would become if Henry the Fifth were left out of it?

Religion, and religion alone, puts infinite purpose into an aimless universe. Religion, and religion alone, puts infinite love into a heartless universe. Religion, and religion alone, restores the primacy to the soul. Religion, and religion alone, puts the best things at the top in the scale of values, love, self-sacrifice, rejoicing in others' prosperity, unselfish service, devotion to things that cannot die. Religion, and religion alone, satisfies man's cravings for the infinite, calls to the deepest and best of his nature, helps him to vanquish the enemies of his soul, and tells him that in the hungry desert he is not alone; that his Almighty Father is just within the shadow that hides the terrors.

But to be more specific, religion has different standards of value from those of secularism. According to these standards of manhood, soul is the greatest thing in the world, and growth of soul the greatest good. According to these standards large bank accounts and a high rating in Dunn's and Bradstreet's are not necessarily signs of progress. Religion cannot be hoodwinked. She cannot be made near-sighted. She will take the far view. And if a far view shows wealth going up in smoke, while the soul remains and endures, if it shows the soul at last standing forth naked to be judged by what it is, not by the appurtenances of this muddy vesture of decay, if the far view shows that faith, love, tenderness of heart, wisdom, magnanimity, truth, holiness, friendship with God, are possessions over which fire has no power, and which fill the heart with joy unspeakable, religion will make these

qualities of soul the prime objects of endeavor, and will measure progress by increase in spiritual gifts. Religion will regard as stupidity that education whose main purpose is to heap up the elements that will melt in the fervent heat, instead of to acquire the virtues and graces that can walk through the hottest affliction this universe can ever kindle without the smell of fire upon their garments. Religion will not, like secular education, open the golden casket and find a skull, or the silver casket only to be convicted of idiocy. Religion, not seeking what it can get but what it can give, has the wisdom to open the leaden casket, and the choice brings life.

Furthermore, religion substitutes for force in the management of affairs the power of love. This power has been almost as fully underestimated as that of electricity before the days of Franklin. Think of the transformations which have been wrought by the power of love. It restores erring boys to the paths of rectitude, and brings into the dark faces of criminals the light of the soul as if an unseen hand had hung a lamp within. England tried to hold the colonies by force and lost them. She binds Canada with the bands of love and holds her. Love is the greatest power in the world. When the power of love is substituted for force, sweat-shops will cease, labor and capital will clasp hands and most of their problems vanish, predatory corporations will disband of their own accord, we shall need no employers' liability acts, the criminal class will become small and the liquor traffic will cease.

These things may at present sound like a dream, but it is a dream that it is the business of education to make real. And it is only a scheme of life that has the standards of religion which can ever hope to realize the dream of rule by love. A scheme which reckons wealth and worldly advancement as things of most worth must use force to restrain the consequent greed and to quell the antagonisms of competition. For these goods exist in limited amount, and the more one gets the less another

will have; some will have none at all and will be full of hate.

But the scheme that restores the primacy of the soul and makes the highest objects of desire the elements of manhood and friendship with God, removes the bitterness of competition. For growth in grace in one man does not diminish but increases the growth in grace in his neighbor.

If, then, the substitution of the standards of Christianity for those of paganism, and the substitution of the rule of love for the rule of force are things that all good men feel themselves bound to strive for, and if religion is the only power through which they can have any hope of accomplishing these fundamental changes, religion must be sedulously inculcated in the minds of the young. And as it is evident that the other instruments for the teaching of religion are pitiably inadequate to the task, religion will have to be taught in the schools. And as it seems hopeless to expect it to be taught in the public schools, at least for many years to come, therefore, all real, lasting progress, all hope of substituting manhood for money as the chief aim of life, and love for force as the ruling power, together with the infinite enrichment of all the meanings of life, rest in having the public school system abundantly supplemented by good, strong, religious, and that will usually mean denominational, schools.

EXPOSITORY NOTES.

BY W. J. MCGLOTHLIN AND E. Y. MULLINS.

“Thus it becometh us to fulfill all righteousness.”—
Mt. 3:15.

The difficulty in the interpretation of these words of Jesus uttered at His baptism has long been felt. The uncertainty of meaning is not due to the difficulty of the individual words, for they are all simple and intelligible words in common use in the New Testament. It lies rather in our ignorance of related thought, the atmosphere, in the minds of Jesus and John. If we only knew the background of Jesus' thought these words would be luminous with their proper meaning. The following is suggested as a possible background for the utterance.

John was of the priestly family of the course of Abijah. His father had been ministering at the altar as an old man when the unanticipated birth of a son was predicted by the angel, Lu. 1:5, 7, 8f., 13. That son was John. But his parents lived in the hill country of Judea (Lu. 1:39), and the son seems never to have taken any interest in the privileges and prerogatives of his priestly blood or the ceremonial priestly religion of his people in the temple at Jerusalem. Rather he turned to the free life and the religious meditations of the desert that spread out not far from his Judean home, Lu. 1:80. Here he was completely emancipated from the official religion of his people. He became a reincarnation of the prophetic spirit, the advocate of a spiritual religion, free from ceremonialism and officialism. Here “the word of God came to” him (Lu. 3:2) in a fresh outburst of spiritual illumination and power, and he appeared among men preaching, not more of the ceremonialism of Jerusalem, or the value of Hebrew blood, but repentance, the nearness of the Kingdom of God, the necessity for right living, the speedy coming of the Messiah, Lu. 3:7-17. It was a rad-

ical and violent break with many of the most cherished conceptions of the current religious thought and life of his time. He stirred the nation to its depths and soon had around him a party who accepted his views and became his disciples. As to the plan of salvation it was in fundamental rivalry and antagonism to the Jerusalem religiosity. Its bond of union was in common faith, its outward badge was the simple ceremony of baptism, itself breathing of the freedom and beauty of the open country. It was the one simple ceremony which he set over against the elaborate ritualistic system of Jerusalem, and marked John's break with the past and the start of the religion of Israel upon a new stadium of its wonderful history. There could be no doubt of his violent hostility to Jerusalem.

Now Jesus comes down from Galilee to request baptism. It will ally Him with the new spiritual movement started and fostered by John and will lead to a sharp break with the religious classes of His nation. John hesitates, demurs. But Jesus insists, "Suffer it, for thus it becometh us to fulfill all righteousness." His baptism was to be a complete alliance of Himself with John's movement. Henceforth he would "fulfill righteousness," live the religious life, "thus," in this way. Not the ceremonialism of Jerusalem, but the free and universal spiritual life proclaimed by John was to be the line of His work. And immediately on the beginning of His public ministry He proclaimed repentance and the nearness of the kingdom as if His words were the very echo of John's message. Jesus "thus" allied Himself by baptism with the party of John, and also endorsed the content and aims of his ministry as the basis for His own Messianic work.

W. J. M.

SHALL WE PRAY FOR THE HOLY SPIRIT?

It is the custom in some quarters to pray *for* the Holy Spirit. In the revival type of Christian life it is quite the

usual thing. Men agonize for the Spirit, and a deal of fanaticism and unseemly confusion is the result. Has such a practice warrant in the Scriptures?

A moment's attention to the matter will convince any Bible student that there is no Scriptural warrant for the custom, at least to the extent it is often carried, and will raise doubt as to whether there is any warrant whatsoever either in Scripture or reason for praying either *to* or *for* the Holy Spirit. The reasons for this statement are numerous and weighty, but only a few can be pointed out here.

In the first place, there is no precept, example or command to warrant prayer *for* the Holy Spirit. No passage of the Bible either commands or instructs us to pray for the Holy Spirit; neither does any passage furnish us with an example of any one praying for the Holy Spirit.

In the second place, it is the underlying assumption of the entire New Testament that the whole spiritual life is the fruit of the Holy Spirit. It begins with the presence and activity of the Spirit. Men must be born of the Spirit before they can see or enter the kingdom, Jno. 3:3, 5; they are sealed by the Spirit when they first believe, Eph. 1:13; John the Baptist declared that one of the chief functions of the Messiah would be to baptize in the Holy Spirit, Mt. 3:11; Lu. 3:16; the whole body of believers were filled with the Holy Spirit at Pentecost, Acts 2:4, and individuals before and after this event had the same experience again and again in cases of special need, Lu. 1:67; 2:27; Acts 4:8; 9:17; 13:9; Jesus promised that they should be guided by the Spirit in speaking in cases of special need, Mt. 10:20; Mk. 13:11; that they should receive wisdom and power from the Holy Spirit, Jno. 14:26; 16:13; Acts 1:8.

It might be claimed that these were experiences vouchsafed to the Christian leaders only and are to be considered as wholly exceptional. But much the same can be asserted on the authority of the New Testament for the ordinary Christians. It was normally expected

that they would receive the Holy Spirit at the beginning of their Christian life, Acts 2:38; 8:16, 17; 19:2; He abides with them and in them, Jno. 14:17; Rom. 8:9, 11; He dwells in them as in His own temple, 1 Cor. 3:16; 6:19. Indeed, "No man can say, Jesus is Lord, but in the Holy Spirit," 1 Cor. 12:3. Paul goes so far in writing to the Romans as to say, "If any man hath not the Spirit of Christ [that is the Holy Spirit], he is none of his," 8:9; and again, "As many as are led by the Spirit of God [and presumably no others], these are the sons of God," 8:14. According to the teaching of these passages, the clear implication of prayer for the Spirit would be the absence of sonship, for sons do not need to pray for the Spirit. Paul declares the ordinary graces of the Christian's life to be the fruits of the Spirit, who must of course be continually present to bear them. Gal. 5: 22-24. The climax of Paul's thought is reached when he declares that we must have the Holy Spirit with us in order to pray acceptably and effectively. "In like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which can not be uttered; and he that searcheth the hearts knoweth what is in the mind of the Spirit, because he maketh intercession for the saints according to the will of God," Rom. 8:26f. It is then not a question of praying *for* the Spirit; but *with* and *by* the Spirit. We must already have the Spirit in order to pray. We are warned against grieving or quenching the Spirit, Eph. 4:30; 1 Thess. 5:19. It is implied in Heb. 6:4 that men become partakers of the Holy Spirit along with the other blessings of faith in Christ, and that all is lost together with the loss of faith. It would seem to be the clear teaching of Scripture that the whole Christian life is thus under the guidance of the Holy Spirit who constantly abides in believers. Prayer *for* the Holy Spirit would thus appear to be unnecessary and foolish, if not wrong, and the disorderly agonizing for the Spirit as the fruit of unbelief rather than of faith.

One passage is thought to afford warrant for prayer for the Holy Spirit. It is the words of the Saviour as given by Luke 11:13: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." It is assumed that they have asked Him for the Holy Spirit, and this is regarded as warrant for prayer for the Holy Spirit.

But it should be noted that the object of the supposed prayer is not stated, the verb "ask" having no object whatsoever. A practice having but one passage in support of it ought to be very clear and explicit when the whole tenor of Scripture is opposed, as in this case. This passage most assuredly does not teach explicitly and clearly that we should pray for the Holy Spirit. Moreover in the similar if not parallel passage in Mt. 7:11 we have "good things" instead of "Holy Spirit," who is not mentioned at all.

Referring to the context of the passage in Luke it will be observed that the thirteenth verse is the climax of a long discussion of prayer. Jesus gives the disciples a model prayer and encourages them to persevering prayer; He urges them to "ask," "seek," "knock," for "every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." But He surely does not mean to say that every one will receive exactly what he asks for. Rather he means that the one who maintains the prayer-attitude, who is habitually praying and in the spirit of prayer, will be given "good things," as Matthew puts it, or the "Holy Spirit," the highest good, as Luke tells us. God may not be able or willing to give the petitioner what is asked; but let him persistently ask, pray, and God will give the Holy Spirit to them that pray to Him. This truth can be verified in the experience of almost every believer. Frequently in the very failure of prayer to obtain its specific temporal object it has brought the greatest spiritual blessings, even the Holy Spirit Himself.

There is, then, no need to pray for the Holy Spirit. He is ever with and in the believer, giving life, joy, power and all the blessed fruits of Christian living. We do not need to pray or agonize for the Spirit, but to realize and appropriate the blessed reality of His continual presence—to live and walk in the light and comfort and power of the Holy Spirit.

W. J. M.

THE UNITY OF EPHESIANS.

There are few books in the Bible equal to Ephesians in compactness and unity of literary structure. The sentences are very long and often more or less involved, and yet the thought is for the most part crystal clear. What is attempted in this paper is to indicate briefly the central thought of the Epistle and Paul's development of it.

The introductory paragraph, from verse 3 to verse 14, is like the prologue to John's Gospel in that it contains all that follows in its general outline. The remainder of the Epistle is exposition of the meaning of verses 3 to 14. It is always more or less hazardous, of course, to undertake to indicate the underlying thought of an extended treatise by means of a single word, and yet it is possible to do this in connection with Ephesians perhaps in a more nearly adequate manner than in the case of most of the other books of the New Testament. The word to which reference is made occurs in verse 14, and is translated "to sum up." The words taken in their connection occur as follows: "Making known unto us the mystery of His will, according to His good pleasure which He purposed in Him, unto a dispensation of the fullness of the times, to sum up all things in Christ, the things in the heavens and the things upon the earth."

The Greek word translated "to sum up" is *anakephalaïosasthai* (ανακεφαλαιώσασθαι). The English word which most clearly corresponds with it is recapitulate, and is formed in a similar way from the Latin. The

dispensation of the fullness of the times has as its chief object in God's mind the recapitulation or summing up or bringing to a head of all things in Christ. The central thought, therefore, of Ephesians is the unity of all things in Jesus Christ. In Romans 13:9 the same word is used to express the idea of the summing up of all the commandments in the comprehensive "Thou shalt love thy neighbor as thyself." In Ephesians the idea is not that of a comprehensive principle, but rather the summing up of all things in a person, Jesus Christ, the Messiah. The middle voice is used, and this suggests that God is summing up all things in Christ for Himself. The question has been raised whether the word means "to sum up again," that is, to restore a lost condition, or whether it means "to sum up one by one." In itself the word might have either meaning, but the context seems to suggest the restoration of a condition lost through trespasses. In Colossians 1:16-20 there is a closely related passage in which the idea of a return to a former condition, or restoration through Christ, is similarly indicated.

This, then, is the general conception that underlies the entire argument in Ephesians. If space permitted, it would be interesting to trace in detail the development of Paul's thought around this central theme. All we can do, however, will be to point out in broad outlines the course of his argument.

We note first the exaltation of Christ to universal sovereignty, in Chapter 1 from verse 15-23. In this passage Paul prays that his readers may have the eyes of their hearts enlightened, that they may understand the greatness of God's power toward them—a power measured by that which raised Christ from the dead and exalted Him above all rule and authority and power and dominion, in this age as well as in that which is to come; and gave Him to be head over all things to the church, which is His body, the fullness of Him who fills all in all. The conception of Christ as the head and the church as the body sets forth the ideal spiritual unity between Christ

and the church and appears repeatedly in the course of the Epistle. In chapter 2, verses 1-10, the Apostle treats of the quickening of the Gentiles from their life of moral and spiritual death, and in chapter 2, verses 11 to 22 he dwells at length upon the unity of Jews and Gentiles in Christ, as equals in the household of God. This was the great mystery which he as an apostle proclaimed; that is, this predestined unity of the Jews and Gentiles. He makes very clear in chapter 3, verses 1-9, that this is the significance of his ministry. In chapter 3, verses 10-13, he proceeds to indicate the ultimate outcome, in the exhibition of the manifold wisdom of God, through the church, in the ages to come, to principalities and powers.

In chapter 4, he begins the practical section, but throughout this also the thought of unity appears everywhere. In chapter 4, verse 1, he sums up the various aspects of Christian unity, "in one body, one spirit, one hope, one Lord, one faith, one baptism, one God and father of all." Next, in chapter 4, verses 7-16, he accentuates the unity of the church amid diversity of function in its various offices. Then follow, in chapter 4:17 to chapter 5:21 various exhortations to avoid certain sins, chiefly sins against unity; and in chapter 5:22 to chapter 6:9 he insists upon unity in family life. In chapter 6:10-20 there is a striking and beautiful description of the Christian armor which is necessary if Christians are to make a successful stand together against the powers of evil.

This will have to suffice as a general outline. For the rest, I can only indicate a little more in detail one or two aspects of the unity already pointed out. In chapter 2, verses 4, 5 and 6, we have an interesting picture of the spiritual unity produced through the spiritual energy of Christianity.

Those who were dead received life from God. Behind God's act of life-giving was His great love. "But God being rich in mercy" suggests the extreme state of hopelessness into which spiritual death has brought them. A wealth of mercy was needed. God was rich in longsuffer-

ing and patient love. "For His great love wherewith He loved us." On account of the superabundant compassion of God. The riches of His mercy as shown in outward act came as the result of His inherent desire to bless us. The words are quite emphatic as to the magnitude of God's love. The emphasis continues in the next clause: "even when we were dead through our trespasses." Our trespasses and spiritual death did not deter Him from manifesting the wealth of His love. "Trespasses" here refers back to verse one. "Quickened us together with Christ." That is, in accordance with verses 19 and 20 in chapter one the resurrection power is specified. Christians have already experienced a spiritual resurrection. The parenthesis in verse 5 "by grace have ye been saved" is a reminder thrown in to keep before the reader the general teaching as to grace, which underlies all the Apostle is saying. "And made us to sit with him in the heavenly places in Christ Jesus."

Here the whole spiritual universe is thought of as a unity, and believers are regarded as sitting side by side with Christ therein, even in their present life. The effects of Christ's resurrection are all coupled with the resurrection itself, so that we were raised when the Spirit regenerated us. So now we sit with Christ in the heavens. All this makes very striking and clear the unity taught in this Epistle. The Apostle is remarkably exact in all his statements in relation to his fundamental thought; the unity of all things in Christ. Christianity is the continuance of Christ's resurrection. It is a distinct order of life, with its peculiar cause and method and result. It is, as such, the eternal working out of the purpose of God to sum up all things in Christ.

We pass the section in chapter 4, verse 4, where Paul sums up the various unities. By a sudden turn of expression in the course of his exhortation, Paul gives a profound and beautiful summary of the causes and sources of the unity which he is entreating his readers to practice. The American version reads: "There is

one body, and one Spirit," etc. But "there is" has no corresponding words in the Greek. The writer abruptly says, after the words "bonds of peace:" "one body, and one spirit," etc. Paul here enumerates no less than seven sources of Christian unity. 1. "One body;" that is, the church. The figure of the body to represent the church occurs frequently in Ephesians and Colossians. 2. "One Spirit" means one Holy Spirit. This one Spirit animates the one body. It would be most unnatural to understand the words otherwise, as referring, say, to the disposition or mood of the church. 3. "One hope of your calling." The Christian hope is one in its ground and its object and the means for its realization. 4. "One Lord;" that is, Jesus Christ, whom we all obey. Our individual and collective life as Christians is subject at all points and in all things to the will of Christ. 5. "One faith." We are joined to the common Lord by the same principle of faith. 6. "One baptism." All were admitted to the outward fellowship of Christians by the one act of baptism, which in a symbolic way declared their faith and by the submergence of their bodies in water and the emergence therefrom set forth pictorially the meaning of their spiritual resurrection in and through Jesus Christ. 7. "One God and Father of all, who is over all and through all and in all." God is over all men and things as sovereign. He is through all or among them as a pervading presence to guide and control. He is in all to illumine and sustain, and full up our nature with His own divine fullness. Observe the climax in the arrangement of Paul's thought, first the church or one body, second the one Lord whom the church obeys, third one God over all. So also, the Spirit is mentioned first, the Son second, and the Father last. This passage is a striking expression of the entire thought of the Epistle, which is the summing up of all things in Christ, and in particular the unity of Jews and Gentiles in the spiritual body of Christ.

E. Y. M.

BOOK REVIEWS

I. RELIGION AND MISSIONS.

Encyclopedia of Religion and Ethics. Edited by James Hastings, M.A., D.D., Fellow of the Royal Anthropological Institute, Member of the Council of the Palestine Exploration Fund, Editor of "Dictionary of the Bible," and "Dictionary of Christ and the Gospels;" with the assistance of John A. Selbie, M.A., D.D., and other scholars. Volume V, Dravidians—Fichte: New York, Charles Scribner's Sons, 1912; xvi+908 pages, \$7.00 per volume.

This volume has, naturally, the qualities of the four that have preceded it. There is less room for criticism on the ground of disproportion than in some of the others. The scholarship is above question and the reader has the advantage always of knowing who his authority is, while brief notices in the beginning identify all the writers.

Some of the most important articles in this volume are "Dravidians," with two writers; "Dreams and Sleep," with several writers; "Dress," a particularly interesting article based on great learning but without convincing discrimination and judgment in some respects; "Druids;" "Dualism," treated by seven authors with ability; the "Eastern Church;" "Education;" "Ethics;" the "Eucharist;" "Expiation and Atonement;" the "Fall;" "Fate;" "Festivals and Fasts." One misses "Easter," and "Fasting" is inadequately treated.

There is not uniformity in literary references, some articles using footnotes exclusively, some references in the course of articles, some lists of literature at the end, also.

Making an Encyclopedia is no easy task and variety is to be expected and welcomed. This work is proving to be of a high order.

W. O. CARVER.

A Psychological Study of Religion, Its Origin, Function, and Future. By James H. Leuba, Professor of Psychology, Bryn Mawr College, U. S. A. New York: The Macmillan Company, 1912. xiv+371 pages. \$2.00 net.

From the standpoint of empirical rationalism this work proceeds by the method of psychological analysis, even more by the process of analytical definition, to deal with man on his religious side. It is a remarkable example of apparently unconscious *apriorism*.

In his doctor's thesis the author hit on a classification of "types of human behavior" into (1) mechanical, (2) coercitive, or magic, (3) authropopathic, including religion. Now this is a very good classification. The author seems to have included in it a definite philosophical implication and to have become obsessed with this. With a narrow definition of religion and a fundamentally mistaken conception of its motive he completes his equipment for dealing with such phenomenal material of religion as will fit into the unfolding analysis of his presuppositions.

The result is a remarkably interesting book, rich with suggestion and problem for the student of religion, but open on almost every page to serious objection.

As an illustration of the dogmatic *apriorism*, the author says (p. 208): "I am not aware that any competent person has attempted" "to affirm the presence in religious experience of special psychic elements and special forms of consciousness," while on the next two pages he quotes Prof. Reinhold Seeberg, of the University of Berlin, in just such affirmations. One ventures to think that there are some who will question who is this man that reckons Seeberg as not a "competent person" in the science of psychology.

What Professor Leuba would have is: "A religion in agreement with the accepted body of scientific knowledge, and centered about Humanity conceived as the manifestation of a Force tending to the creation of an ideal society." Such a religion "would occupy in the social life the place that a religion should nominally hold,—even the place that the Christian religion lost

when its cardinal beliefs ceased to be in harmony with secular beliefs."

The work is one of the most striking of many illustrations of a scientist held in bondage by a scientific theory which prevents him from facing all the facts in the very field in which he undertakes to specialize.

W. O. CARVER.

"The Psychology of Religious Sects," by Henry C. McComas, Ph.D., Fleming H. Revell Co. Pp. 235. Price \$1.25 net.

Both individual and social psychology are being pressed to the farthest limit of scientific investigation. Modern research is throwing much light upon the complexity of human life. Dr. McComas has made an interesting and valuable contribution to the psychological aspects of various religious denominations. In discussing individuality the author avers that since marked differences appeared in the same family groups in all grades of natural history, it would be futile and unscientific "to pattern all thoughts of God, the soul, and duty, after one person's conception." As "composite photography" reveals a typical criminal face, a typical bank president, a typical tramp, a typical lawyer, etc., we may safely assert that there are types of human nature as well as types of countenance. The basis of differences in type may be sexual, racial, national, and family, while the two great classes of influences which produce typical variation are physical and social. The psychological postulate of the author is thus summarized: "Individuality and types of human nature give birth to individual differences and types in religion." He characterizes three types of religious experiences as due in large measure to personal temperament and educational environment; the action types, experiential types, and intellectual types. In the action type the will is the dominant factor; in the experiential, the emotions; and in the intellectual, the reason. Typical Baptists and typical Methodists are the best illustrations of the experiential type, the Baptist type being more intellectual, the Methodist more emotional in religious life. The Presbyterians

and Unitarians while far apart theologically, belong to the same group psychologically; namely, the intellectual and unemotional. It is argued that nature provided in the constitution of man for certain great types of religious organizations, or churches, but the multiplication of sects is deplored as a blot on Christianity, and a barrier to religious efficiency. He mentions several causes of sect formation,—national considerations; the ultra-conservative spirit, which faces the past; the decidedly radical leader who faces the future; political issues, such as the war between the States. He thinks church polity and Bible doctrine are inferior factors in the rise of Christian denominations. He sees no sufficient reason for multiplicity of denominations among the negroes, but thinks they ought to have one great racial ecclesiastical organization.

Perpetuation of churches that are weak, with no prospects of growing strong, and that are not demanded by the general moral and religious needs of the community, is deemed unworthy of intelligent followers of Jesus Christ. Many will wonder how the decisions of such a body as he recommends in the following sentences would be or could be heeded in free America and by a denomination that has deep and abiding conviction that it holds vital and distinctive truth needed by all the world: "There is a crying need for some interdenominational union work to decide what denomination should enter into a new field. There is also a great need for the union of Missionary Societies to weed out dead churches." He argues for the greatest possible degree of organic union of sects that belong to the same general type of religious experience, and cherish the same fundamental system of doctrine, and for fraternity and general co-operation among all Christian bodies. He considers the 186 sects reported in the last religious census to be an anachronism, and out of keeping with the spirit of the American people. He argues for a reconciliation of denominational families, in order that they may be able to live under the same roof, such as the seven branches of the Adventists, the twelve bodies of Presbyterians, fifteen kinds of Methodists, sixteen divisions of the Baptists, and twenty-four different organizations among the Lutherans. He

gives many valuable statistical tables drawn from the last religious census. While deploring the waste of spiritual power through denominational friction, he takes a hopeful view of modern tendencies. Among the leavening forces of society he gives high rank to the public school, Sunday School, Young Peoples' Societies, the rise of the Laymen who demand spiritual efficiency and fruitage more than church polity and doctrinal statements. Only as a church meets certain natural needs arising from temperamental differences in religious nature can it claim a right to exist and propagate. Thus man and his needs as determined by an inductive study are made the center and source of the genesis of sects. The problem of the denominations is therefore fundamentally psychological rather than theological. The author's characterization of typical denominations and typical individuals shows extensive reading and remarkable discrimination, and in general a sympathetic appreciation of different Christian bodies. Yet it is highly probable that many well-informed and loyal members of different denominations will feel that their people have been delineated in a manner slightly different from the way they have been accustomed to see them, and yet they cannot fail to identify the snap-shot and profit by the photograph of their religious family.

BYRON H. DEMENT.

Thinking Black: 22 Years Without a Break in the Long Grass of Central Africa. By D. Crawford, F. R. G. S. (Konga Vantu). London, Morgan & Scott, Ltd. New York, Geo. H. Doran Co. Price 7s 6d net.

This handsome volume of over 500 pages has a score of photographs, four striking pictures in full colors, and a map, while the jetty cover and frequent scarlet printing within, show that the publishers appreciate the quality of the work they produce. The public is quick to respond, so that a second impression has been called for within a month. The book ought to receive an equally enthusiastic welcome in America, where still the white man and the black may be side by side physically, but leagues apart in their thinking. This is what Mr. Crawford writes about,

to interpret the black mind to the white. And for this he has steeped himself in black life; often with no white society at all, hardly ever on a missionary "station." He deliberately slept in native huts, with all their horrors; ate native food and abjured the sins of civilization; spoke native tongues till he thought in native idiom.

Into the mind of the Central African negro he has obtained a wonderful insight. And the beauty of it is, that he re-translates into plain English. A terrible vice of the writing missionary is to use native words, and so to obscure the nature of the thing. How many years have we read about the "palaver" before Mr. Crawford explains that the African is a most litigious person, and that every trumpety dispute becomes the occasion of a "lawsuit"! The pages spent on the tribal codes and their infractions might stand beside Dickens' story of Jarndyce versus Jarndyce. "This man who out of sheer kindness warned his neighbors of impending danger—why have the law on him for that? Can you wonder that the black man will not believe the Gospel of Grace because it is all too incredibly good to be true? What does he know about Grace?" Then take his explanation of "Budindu," the female freemasonry. He shows how it sprang out of one woman's wrong long ago, when her son was skinned to make a human carpet. "The general idea is that of a Benefit Society, whose supreme function is to scrutinize the cause of death of any of its members. It decreed a Married Women's Property Act long before the belated English Act of 1883." Is not this a book claiming your attention?

W. T. WHITLEY.

The Japanese Nation in Evolution; Steps in the Progress of a Great People. By William Elliot Griffis, D.D., L.H.D., Formerly of the Imperial University of Japan, Author of "The Mikado's Empire," "Japan in History, Folk-lore and Art," etc., and "Corea, the Hermit Nation." New York, Thomas Y. Crowell. xii+408 pages. \$1.25 net.

It is no wonder that the demand continues for new editions of this most interesting and able study of Japanese origins, his-

tory, characteristics and outlook. That the primitive Japanese stock was Aryan, that it is perpetuated in the modern Ainu as a remnant; that this element imparted a permanent occidental cast to Japanese character and so accounts for their modernism is a thesis maintained with learning and enthusiasm. It is probable that this theory has been overworked by Dr. Griffis as also that he exaggerates the influence Japan is likely to exert in the East. But no one is better qualified to speak of Japan and its people.

W. O. CARVER.

Just Before the Dawn, the Life and Work of Ninomiya Sontoku. By Robert Cornell Armstrong, M.A., Kobe, Japan. New York: The Macmillan Company, 1912. xxi+273 pages, \$1.50 net.

The subject of this biographical study of the economic life of Japan lived just prior to the modern period in Japan, dying in 1856. He was a farmer philosopher, an economic moralist. It is evident that he exerted a great influence and that his teachings represent a high standard of utilitarian ethics. His influence was for the most part local and the effort to make him out a regenerator of Japan is not successful. He was one of many personal forces contributing toward that evolution that burst forth with a surprise which the world has not even yet, after sixty years, come to understand. This work, among several, helps understand how Japan came so rapidly into modernism.

W. O. CARVER.

Other Sheep, A Missionary Companion to "Twice Born Men." By Harold Begbie, author of "Souls in Action." Hodder and Stoughton, New York, George H. Doran Company, 1912. xi+355 pages. \$1.25 net.

This imaginative interpreter of religious need and experience enters every field of practical Christianity. At length he tries his powers in the field of foreign missions and selected India for illustration. Of course it was the work of the Salvation Army that most interested him. In a hurried journey of a few months

he learned more of India's needs, of the true power and right method of Christianity in meeting those needs than all the devoted missionary students from Schwartz to the present day have learned. And Mr. Begbie found out in this one trip, made for the purpose of writing a book, that all the missionaries had been in error in their theory and that their work was a failure in outcome until Mr. Booth Tucker came to lead in Salvation Army methods in evangelizing India! Such a prophet is discredited by his initial assumptions.

This book, however, is very valuable. No one has ever given more realistic pictures of scenes and conditions in India. With a constructive imagination developed to the highest degree and given free rein; with a power of dramatic description unsurpassed, it is easy to see how he writes in a way that compels attention and fixes permanently his impressions. Only, the reader must know that the author is constitutionally unable and unconcerned to distinguish the subjective and the objective in his pictures, or to distinguish accurately between memory and imagination in developing his notes of scenes and events.

W. O. CARVER.

Studies in the History of Religions. Presented to Crawford Howell Toy, by Pupils, Colleagues and Friends. Edited by David Gordon Lyon and George Foot Moore. New York: The Macmillan Company, 1912. viii+373 pages. \$2.50 net.

Two years ago (March 23) Professor Toy reached his seventy-fifth birthday. Twenty years before that he had founded "The Harvard Club for the Study of the History of Religions." As a tribute to his scholarship and enterprise, and to his scientific and personal friendship for men of like interests, this volume was prepared. It is a collection of sixteen articles by as many scholars. The subjects vary widely and the viewpoints vary equally. All the studies are scholarly and scientific and are accompanied with numerous references to sources and literature.

A few of the articles had previously been published elsewhere but most of them are new. A bibliography of the writ-

ings of Dr. Toy is appended and illustrates the breadth and energy of his interest in his subject. It is a useful volume for reference and study and a fitting tribute to a pioneer and leader in the modern study of religions.

W. O. CARVER.

The Light of the World: A Brief Comparative Study of Christianity and Non-Christian Religions. By Robert E. Speer. The Central Committee on the United Study of Missions, West Medford, Mass., 1911. 372 pages.

Of the many handbooks on the great present-day religions of the world this is for the ordinary student the best. No handbook can be other than disappointing in the number of questions it leaves unanswered. The thorough student will find that any one of them has treated but slightly and even wholly failed to mention some matters of great interest in connection with each of the religions. Mr. Speer's work succeeds best in dealing with the most vital and essential features and in dealing with them with great clearness. He is particularly effective in presenting the literary bases of the religions and the strong features of their theology and practical teachings. The spirit of fairness and appreciation is ever present without that excessive laudation too often found. The work draws heavily on the rich literature dealing with each of the religions. The attitude throughout is that of the sympathetic Christian missionary.

W. O. CARVER.

Christianity and Other Faiths; An Essay in Comparative Religion. By the Rev. W. St. Clair Tisdall, D.D., late James Long Lecturer on Oriental Religions, author of "The Religion of the Crescent," "The Noble Eightfold Path," "The Original Sources of the Qur'an," "Religio Critici," "Comparative Religion," "Mythic Christs and the True," etc. London, Robert Scott MCMXII. xviii+234 pages, 5 shillings, net.

Here is a vigorous work that will serve as a fine tonic and one much needed in some quarters in our time when there is such a tendency to regard all religions as equally the product of evolu-

tion. Dr. Tisdall appreciates the good of all faiths and thoroughly maintains the fundamental religious nature of man. But he is quite convinced that Hegel was right in setting Christianity in a class by itself apart from all others. He arraigns some writers who have misrepresented the facts in the effort to set forth superior virtues in the literature of ethnic religions. He exposes the defects of others who have emphasized superficial similarities in religions while neglecting essential contrasts. Taking up the elements fundamental in all religion the author compares the Christian teaching with that of other religions. There is fairness and sympathy but no hesitation or compromise. Perhaps the just balance is not always quite maintained. Still the work is timely and very able. The volume belongs to Scott's "Library of Historic Theology."

W. O. CARVER.

Christian and Mohammedan, A Plea for Bridging the Chasm. By George F. Herrick, fifty years missionary of the American Board in Turkey. New York, 1912. Fleming H. Revell Company. 253 pages, \$1.25 net.

This work falls into four sections. An "Introductory" and a "Supplementary Chapter" deal with the general aspects of the Mohammedan situation and with the general conception of the modern missionary.

Part I is historical, setting forth the conditions under which Islam arose and the relations of Christianity and Islam through the centuries, with the effect of these relations on the general attitude of the two toward each other.

Part II outlines "What Christendom Now Offers Modern Peoples," indicating wherein our message is acceptable and wherein offensive to Mohammedans. There is here also some fine analysis of the religious spirit and experience of Mohammedans.

Part III, with the title "Fishers of Men," deals with the winning method in Mohammedan missions. It is gratifying to find here a thorough grasp on the Christian essentials and along with the plea for entire sympathy the equally clear insistence on uncompromising fidelity to the essential nature of Christian-

ity. It will do no good to win Mohammedans to a superficially conceived Christian faith.

This volume by a seasoned worker of fifty years' experience is a fine corrective of the largely theoretical errors of men like MacDonald who, unconsciously, compromise the faith in the plea for a method in missions which they have never tried in actual work.

W. O. CARVER.

Missions; Their Rise and Development. By Louise Creighton, author of "A First History of England," "Life of Sir Walter Raleigh," "Life and Letters of Dr. Creighton," etc. New York, 1912. Henry Holt and Company. 256 pages. 50 cents net.

It is gratifying to find this volume in "The Home University Library of Modern Knowledge." It is a just recognition of the cultural value of the study of Missions. The work is so brief that it is necessarily fragmentary. American work is relatively slighted. The main current of the history is traced with clearness and the style is easy, graceful and direct. It is not a mere history but a sympathetic discussion as well, closing with a survey of the present extent and the present opportunity. The author has made herself acquainted with the results of the scientific study of methods and aims of Missions.

W. O. CARVER.

An Isle of Eden; A Story of Porto Rico. By Janie Prichard Duggan, author of "A Mexican Ranch," "The Senora's Granddaughters," "Passion and Patience," etc. Philadelphia, The Griffith & Rowland Press, 1912. 346 pages, \$1.25 net.

A splendidly written, well-illustrated story is this of the experiences in Porto Rico of an unmarried lady missionary. With a keen sympathy for the joys and sorrows, blessings and lonelinesses of such a missionary, Mrs. Duggan has brought her trained powers to the task of honoring the woman who goes alone—still alone, however much she may be in the midst of friends—into a mission land to carry the gladness of the Gospel. The de-

scriptive power of the author makes living and charming the scenes of her story.

W. O. CARVER.

Notable Women of Modern China. By Margaret E. Burton, author of "The Education of Women in China." New York, 1912. Fleming H. Revell Company. 271 pages; illustrated; \$1.25 net.

This is the second volume from the pen of Miss Burton as an outcome of her visit to China four years ago. In the first she gave an illuminating presentation of the facts and possibilities of "The Education of Women in China." In this she gives biographical sketches of some of China's educated women. There are six of them. They furnish a series of pictures of the character and possibilities that lie in China's women and let us know what to hope from their influence in the New China. The picture is bright.

W. O. CARVER.

A Chinese St. Francis, or The Life of Brother Mao. By C. Campbell Brown, author of "China in Legend and Story," etc. Illustrated. Hodder and Stoughton, London and New York, 1912. xv+264 pages. 2/6.

Biographies of native Christians constitute one of the most interesting and effective arguments for Christian missions. This of a modest, saintly man of God who came through great trials of spirit into large service in the Kingdom is one of the best. It is well written and had a fine subject. The designation of Mao as "A Chinese St. Francis" has little justification in any extensive or definite correspondences between him and the Saint of Assisi. The chief point in common between them is their gentle, yet strong and influential, piety. In his way the Chinese is as interesting and his life as instructive as the Italian.

W. O. CARVER.

The Personal Life of David Livingstone, LL.D., D.C.L., Chiefly from his Unpublished Journals and Correspondence in the Possession of his Family. By W. Garden Blaikie, D.D., LL.D., author of "Heroes of Israel," etc. Fleming H. Revell Company, New York, 1912. 508 pages, 50 cents net, postpaid 60 cents.

This edition of Livingstone, while included in Revell's "International Leader's Library" at fifty cents, is from the same plates and in the same style as the former edition at three times the price. Long the standard life of Livingstone and one of the most popular of all missionary biographies, it will have new interest in this Livingstone centennial year.

W. O. CARVER.

Sunshine and Shadow on the Thibetan Border. By Flora Beal Shelton. Cincinnati, 1912. Foreign Christian Missionary Society. 141 pages.

Every bit of authentic information about Thibet is grateful. This little volume is by one of a group of pioneers on the eastern border. It is full of all sorts of interesting facts and most of all is it full of human interest. The illustrations are from good photographs. To the city of Batang the Ogdens and Sheltons had been led to seek an entrance to the Hermit Land with the Gospel by that remarkable woman, Dr. Susie Rijnhart. Compelled to leave, by reason of the revolution in 1911, they have awakened no little interest in this country while awaiting the possibility of return. Mrs. Shelton's book has some defects as literature, but lacks nothing of vital interest, pathetic account, heroic record.

W. O. CARVER.

The World Work of the Presbyterian Church in the U. S. A. By David McConaughy, author of "Leaves from a Worker's Notebook," "The Messiah;" Editor of "The World-call to Men of To-day." Introduction by William Henry Roberts, D.D., LL.D., Stated Clerk of the General Assembly, Presbyterian Church in U. S. A. Philadelphia, The Presbyterian Board of Publication and Sabbath-school Work, 1912. xiv+267 pages. 50 cents net, postage 9 cents.

The title page bears also this description: "A course of Mission Study and training for church officers and workers, desig-

nated especially for members of Church Missionary Committees, Women's Missionary Societies, Young People's Societies, and Councils of Religious Education in Presbyterian Churches." There are two sets of Studies, eight in each set. The first set presents the Missionary enterprise of the Church; the second presents the plan and work of the Missionary Committee. The subjects and the method of handling them may well furnish a model for similar studies by each of the denominations. It is greatly to be desired that the lay members of all our churches be made familiar with all the details of our work. This book provides for that in the case of the Presbyterian Church. There ought to be a book of Mission Study that will give in summary the work of the whole Church and of each of the denominations, to be used by classes in all communions.

W. O. CARVER.

The Social Work of Christian Missions. By Alva W. Taylor, Professor of Social Service and Christian Missions in the Bible College of Missouri. Cincinnati, The Foreign Christian Missionary Society, 1912. 265 pages, 50 cents.

The value of this work does not consist in any new information, or any strikingly new use of material. It is compiled from well-known sources and of material familiar to students of Missions. It is a good arrangement of material and places within reach of many readers what they would not otherwise get. It tells in striking outline of the social needs of the heathen world and of the methods and extent in which Christian Missions are supplying these needs. The social task is presented in theory. The progress and general influence of Modern Missions are outlined. A chapter is devoted to the unifying influences within Christianity of its social enterprises in Mission work.

The book is designed and adapted for Mission study classes, as well as for general reading. Accordingly an appendix gives questions for use by study classes.

The book is one more welcome help toward placing the cause of Missions on a rational and intelligent basis so that we may cease to depend on emotionalism and generalization.

W. O. CARVER.

The First Church's Christmas Barrel. By Caroline Abbott Stanley, author of "A Modern Madonna," "Order No. 11," etc. Illustrated by Gayle Porter Hoskins. New York, 1912. Thomas Y. Crowell Company. 71 pages, 50 cents, net.

The title of this book will suggest its nature to any discerning soul, but its rich humor, deep pathos, and vital principles of giving can be had only by reading the book. It ought to be read in every Missionary Society in the land and will do good if read by men and women generally. It can be read in twenty minutes. Its chief contention is that "*Nothing worth living can be supported on spasms.*"

Present Forces in Negro Progress. By W. D. Weatherford, Ph.D. Association Press, New York, 1912. 191 pages. 50 cents.

Doctor Weatherford is giving fine service in the efforts to promote the social and religious welfare of the Negro and to enlist the intelligent sympathy of the white people of the country with the growing progress of the Negro. This book is a helpful and, in part at least, a heartening summary of the present forces within and without the Negro race working for their uplift.

The Catholic Encyclopedia; An International Work of Reference in the Constitution, Doctrine, Discipline and History of the Catholic Church. Vol. XV. Tournon to Zwirner. New York, 1912. Robert Appleton Company. 800 pages.

Except for an Index Volume this Fifteenth Volume completes the notable Encyclopedia, notice of which appeared in our issue of October, 1912.

With such articles as "Tradition," "Trent," "United States," "Unity," "Vatican," "Venice," "Virgin," "Vulgate," "Westphalia," "Worms," "Zwingli," it is easy to see how very interesting the volume must prove.

The publishers are to be congratulated on the completion of a very valuable reference library.

II. PRACTICAL THEOLOGY.

Efficiency in the Sunday School. By H. F. Cope, M.A., D.D., General Secretary of the Religious Education Association. Hodder & Stoughton. New York.

Perhaps no author of the present day writes more copiously or more vigorously on the vital aspects of religious education than Dr. Cope. This is his third volume on the Sunday School and its problems, the first being *The Modern Sunday School in Principle and Practice*, and the second *The Evolution of the Sunday School*. It discusses in a suggestive and illuminating manner the most significant topics of the Sunday School enterprise in both city and country. He argues for the extension of the ordinary conception of the Sunday School as a school which holds a brief session on Sunday until it shall include all the educational activities of the church, whenever or wherever they may be conducted.

Dr. Cope makes character building central in all his plans from that of physical surroundings to spiritual application. That everything he says should meet with enthusiastic approval is not to be expected, but he will make you think even when he can not induce you to agree. He will make you see your opportunity and resolve to improve it.

BYRON H. DEMENT.

The Pilot Flame. By Kelley Jenness. Boston. Sherman, French & Co., 1912.

Books on various phases of religious psychology are already numerous and are being rapidly multiplied.

Dr. Jenness under the concrete popular title of *The Pilot Flame* has presented to the reading world an admirable treatise on the psychological aspects of Christian experience as revealed by personal replies to written questions sent out to members of his congregations in California and West Virginia. Though not

numerous the responses were frank, full and illuminating. They represented every walk of life and degree of culture.

The author says there is no religion of the mature mind essentially different from that of the immature mind—that fundamental Christian experience is the same despite the accidents of fortune and education. His relations with scientific men and other leaders of thought have enriched his message. He considers two types of conversion, the gradual and the radical, under the titles of the Child Who Conforms and the Child Who Varies. There are chapters on Illumination, the Perception of the Presence of God, the Lettered and the Learned, the Turbulent Bar, Dark Till Jesus Comes, and Made-Over Garments. I know of no better book in the field of religious psychology to put into the hand of a thoughtful person, whether of average learning or of university training.

BYRON H. DEMENT.

On the Firing Line with the Sunday School Missionary. By John M. Somerndike. Philadelphia. The Westminster Press. 1912. Pages 165. Price 50 cents. Postage 8 cents extra.

It is evident from many recent books that the ministry of the Sunday School is coming into a new appreciation by progressive churches. The Presbyterian Board of Publication and Sabbath School Work have brought their denomination, especially, and all others to no small degree, under a debt of gratitude for this clear, graphic and judicious treatment of the Sunday School as a quiet, economic and effective agency in disseminating gospel truth and preparing the way for self-sustaining churches. The field considered embraces the Northern Prairies, the Middle West, the Rocky Mountain District, the South and Southwest and the Pacific Slope. The Negro Problem and the Fundamentals of the Great Commission are considered, while questions, tables, and illustrations make the book suitable for study in special classes as well as for private reading.

BYRON H. DEMENT.

Messages of the Men and Religion Movement; Complete in seven volumes; including the Revised Reports of the Commissions presented at the Congress of the Men and Religion Forward Movement, April, 1912, together with the Principal Addresses delivered at the Congress. Volume I, Congress Addresses; Volume II, Social Service; Volume III, Bible Study—Evangelism; Volume IV, Christian Unity—Missions; Volume V, Boys' Work; Volume VI, Rural Church; Volume VII, The Church and the Press—Index. The Association Press, New York, 1912. Volumes average a little more than 200 pages. Price for the set complete, \$4.00 net. Vols. II, V and VI singly, \$1.00 each, postpaid.

Every earnest Christian man must often have felt during the Men and Religion campaign that he longed to have the messages in permanent form so that he might make repeated and constant use of them. Here they are, with vastly more, in convenient form and constituting a library in practical religion the like of which exists nowhere else and at a price that proclaims at once the desire to serve and not to profit by trade. If the Movement is to maintain its force and develop its ends this set of its messages is essential. One set at least ought to be in every church in the land. If the working men of the congregations will get this library and pass its volumes around among them and each committee make special study of its volume there will be new power in the churches and so in the Church.

W. O. CARVER.

A Man's Religion. Fred B. Smith, Senior Secretary Religious Work Department, International Committee of Young Men's Christian Associations. Association Press, New York, 1913. 267 pages. 75 cents, postpaid.

After twenty-five years of work for men and boys, Mr. Smith has written down what he has found in experience to be a man's religion. Of the Men and Religion Movement it is no disparagement to say that Fred B. Smith was the most important personal factor. He is abundantly competent to speak on his subject. In ten chapters he speaks a virile, manly word for the positive religion. The religion of a man in our strenuous day is a religion of fact, of sacrificial living, of social service, of co-

operation, of a missionary spirit, of democracy. Mr. Smith has the unusual method, and honor, of a general introduction to the book and a special introduction to each of the chapters except the first and the last, "The Reason for the Book," and "The Conclusion." Thus the work carries the force of nine prominent leaders in religious and social effort. The work is not brilliant—does not aim to be—but is straight from the shoulder, direct to the heart, powerful in its pull on the personality toward that which is highest and best because eternal.

W. O. CARVER.

The Preacher, His Life and Work. The Yale Lectures, Delivered on the Lyman Beecher Foundation. By J. H. Jowett, D.D., Geo. H. Doran Company. New York. 1912. Pp. 239. \$1.25 net.

The eminent pastor of the Fifth Avenue Presbyterian Church, New York City, comes near fitting his own high conception of the preacher's vocation and the modern ministry. He has achieved spiritual leadership by the force of spiritual insight and power. He is "a Greatheart, pacing the highways of life, carrying with him the Spiritual remedies which will heal the clamant needs of men," "a quietist in mind, but a crusader in action." His study of the minister, his life and work, is illuminative and inspiring. It is good to find a man in such high position and so surrounded and lauded, so unspoiled and spiritual. His thinking is always on high levels and enriched with culture, but his sympathies are with men and he never fails to be concrete and practical. The book might be termed, as some one has said, "A Pilgrim's Progress of the Modern Ministry." Overflowing with visions and counsels which kindle both mind and heart to enthusiasm, the main travel-ways of thought and conduct are mapped out and the danger-points are marked with mingled courage and kindness. In a remarkable chapter on "The Preacher's Themes" he speaks some wise words of caution concerning the growing demand that the preacher "busy himself in the realms of political and social economics." He recognizes with gratitude "the part which some have played in the illumi-

nation of social ideals, in the disentanglement of social complexities, and in the inspiration of social service;" but he expresses with utter frankness his conviction as to the perils which beset a preacher in themes and ministries like these, "the danger that the broadening conception of the preacher's mission may lead to the emphasis of the Old Testament message of reform rather than the New Testament message of redemption." "I believe it is possible," he says, "for the sociologist to impair the evangelist in the preacher, and that a man can lose his power to unveil and display 'the unsearchable riches of Christ.'" The warning, as he gives it, would seem to be just and timely.

He spreads a rich and wholesome repast, as the table of Contents will indicate: "The Call to be a Preacher;" "The Perils of a Preacher;" "The Preacher's Themes;" "The Preacher in His Study;" "The Preacher in His Pulpit;" "The Preacher in His Home;" "The Preacher as a Man of Affairs." No late book on these subjects is better worth purchasing and studying.

GEO. B. EAGER.

Moral Leadership and the Ministry. By Edward E. Keedy. Horace Worth Company, Boston. 1912. Pp. 200.

This book may be associated with Mott's "Future Leadership of the Church" as truly complementary. Both are representative of a literature that has grown out of a deepening sense of the dearth of strong men enlisting for ministry at home and abroad. Both lay stress on the quality and character rather than the number of men needed for such a time as this. The deepest cry is for more *man* rather than more *men*. But, while more involved in style, this book is far superior in thought to Mott's, and more adequate to the end in view. It recognizes an instinct and longing for leadership in every live soul "brooded by the Spirit of God" and "feeling the pull of the divine love." But how to make this moral capital which "Religion with its central fact, God" has released upon the world tell for the good of the world—that is the real problem;—how the renewed man may gather it up in his own life and convert it into conviction and enthusiasm for humanity, and thus become "the power of

God in constraining men, the controlling will in society"—that is the question here dealt with in seven suggestive chapters under these heads: "Religion and Leadership," "The Spirit of Leadership," "Religion, the Equipment for Leadership," "The Ministry's Loss of Leadership," "The Power to Constrain or Lead," "The Leader's Program" and "The Training for Leadership." "If meeting the ministry and the church in their retreat," this book "should call to a valor which would entrench them afresh in the reverence and hope of the world, as valor has more than once done," says the author, "its aim would be accomplished." He is profoundly convinced and argues well that only the truly religious man has equipment for the leadership needed—"he shares the superhuman, he lays hold of the divine, he incarnates God."

The closing chapter, on "Training for Leadership," lays just stress on the depth, amplitude and thoroughness of the training required. Such leadership can come out of nothing but a deeply laid certitude that the nature and ground of things are in alliance with it and its endeavors. The leader must know the essential and ultimate facts of the universe. This means Theology. But the day is past when the minister can make headway with Theology alone. Comparative Religion, Philosophy, Science, Sociology, Ethics, Psychology, even Politics all have their contribution to make, for Theology runs almost at once into them and all are strengthened together. Then the man who would lead must know contemporary life, so as to take advantage of every current that goes in his direction and be able to give right help where men are overstrained and overborne.

Theological Seminaries are at fault, in so far as the instruction given is truth to be learned and taught, rather as a system of doctrine, than a foundation and inspiration for a positive, achieving life; in short, to make scholars rather than leaders, with their deepest sources of power untouched.

The book commends itself to the study of our leading laymen as well as of those who aspire to be leaders in the ministry.

GEO. B. EAGER.

The Minister as Shepherd. By Charles Edward Jefferson. Thomas Y. Crowell Company. 1912. \$1.00 net.

In this virile work the vital and manifold relations between the modern pastor and his flock are treated by one who deals with the matter, not in an abstract or scholastic way, but with a sympathy and wisdom that are clearly the outcome of experience. Those who have read "The Minister as Prophet," "The Building of the Church," or "The New Crusade," will need no argument to convince them of this. Nothing that Dr. Jefferson has written is lacking in force or helpfulness, but this little book is likely to prove especially welcome and helpful to pastors. Its well-worked-out chapters deal with "The Shepherd Idea in Scripture and History," "The Shepherd's Work," "The Shepherd's Opportunity," "The Shepherd's Temptations" and "The Shepherd's Rewards." "The age of the Shepherd has just arrived. Never has he been so much needed as now. Never before have there been so many important things for him to do." "The world awaits a Shepherd who can meet the needs of the present hour."

The book may be commended especially to young pastors in doubt or in need of direction about such matters.

GEO. B. EAGER.

Spiritual Surgery. By Oliver Huckel, author of "Mental Medicine," "The Melody of God's Love," etc. 12mo, cloth. Thos. Y. Crowell Co., New York 1913. Pp. 109. 75 cents net; postage, 8 cents.

The author of these chapters is clearly a true follower of "The Celestial Surgeon." In spirit and style he deserves to be classed with that fine company of wise physicians rendered illustrious by such names as Oliver Wendel Holmes, S. Weir Mitchell, and Dr. John Brown, the genial author of "Rab and His Friends," not to say Dr. "Weelum" MacLure in Ian Maclaren's "Beside the Bonnie Brier Bush," or Dr. Luke of the Labrador, whose story is the life history of Dr. Grenfell. Physicians have been large factors in our growing civilization, and they ought to be deeply religious men, says Dr. Huckel. One cannot live, as

the physician does, face to face with the miracle of life, if he has eyes to see, without looking through Nature to Nature's God.

In these chapters, originally delivered as addresses to students, the author draws striking analogies between miracles of modern surgery and similar wonders in the spiritual field. But he shows also wherein spiritual surgery, in which each man has a part, differs from physical surgery. He evidently knows his subject thoroughly, his method of treatment is novel yet ingenious, and his literary style is at once finished and affluent in allusion and illustration. His dealing with such themes as "The Celestial Surgeon," "The Anatomy of the Soul," "Some Miracles of the Surgeon's Knife," "The Gift of Anesthesia," and "The Antiseptic Life," will be found to have a strong appeal for all thinking readers.

GEO. B. EAGER.

The Ordinary Man and the Extraordinary Thing. By Harold Begbie. Hodder & Stoughton, New York. George H. Doran Co. Pages 256. \$1.25 net.

Mr. Begbie is known chiefly by his portrayal of the sudden and extraordinary religious conversions of the submerged masses, the forlorn outcasts, the "Broken Earthenware" of human life, the "Twice-Born Men" of the slums of London. As the title readily suggests, he here attempts to show how extraordinary changes of the soul are experienced by ordinary men.

His researches assure him that the heart of "representative man is in search of God" and that without religion the fortunes of civilization can not be guaranteed. The book is an admirable treatise on the origin and mission of the Young Men's Christian Association through whose agency in London the conversions described in vivid style were wrought. It is well worth reading by those interested in the psychology of Christian experience and methods of soul-winning.

BYRON H. DEMENT.

Social Progress in Contemporary Europe. By Frédéric Austin Ogg, Ph.D., Assistant Professor of History, Simmons College. New York: The Macmillan Company, 1912. vii+384 pages. \$1.50 net.

Here, "an attempt has been made to gather up and to explain with succinctness those aspects of European social development since the later eighteenth century which, by common acceptance, seem to possess enduring significance." The material has been well selected and handled with splendid skill. The facts are there with dates and details in plenty but always so arranged as to contribute to the exposition and interpretation of the progressive tendencies in modern social development in Europe. It is of great importance to the religion, sociology and politics of the world that men of to-day shall understand the developments of recent time. This book helps definitely toward that understanding. An extended, selected bibliography is appended for those who wish to extend their studies.

W. O. CARVER.

If Christ Were King, Or The Kingdom of Heaven on Earth. By Albert E. Waffle, D.D., author of "The Lord's Day," (\$1,000 Prize Book), "Christianity and Property," "The Interpreter with his Bible," etc.; The Griffith and Rowland Press, Philadelphia. 1912. 351 pages. \$1.25 net.

We have here a clear, Scriptural and rational study of the Kingdom of Heaven. The Kingdom is studied in various aspects, in seventeen chapters, all clearly analyzed. The Scriptures are brought forward and interpreted at all points in the discussion. There is rarely any doubt about the author's meaning and not often occasion to question his views. Sometimes in his effort emphatically to set a truth off by itself there is a statement that would be misleading and even untrue unless qualified by other statements elsewhere in the discussion. While there is little of brilliance or startling interest in the book, it is a remarkably complete and balanced presentation of the Biblical teaching concerning its subject.

W. O. CARVER.

The Message of Robert Browning. By A. Austin Foster, M.A. Hodder & Stoughton, London, New York, Toronto. 1912. xii+342 pages. \$1.50 net.

With profound insight, at once into life's deep verities and into Browning's interpretation of these verities, Mr. Foster has given us an exquisite study of the religious teaching of ten of the poems of the greatest prophet poet of the nineteenth century. He places Browning without hesitation in a class with the great Hebrew poets and unfolds his message with enthusiastic earnestness. His method is to take one great truth or principle as underlying and illustrated by one poem; then to elucidate and illustrate that principle. The work is done in masterly fashion.

W. O. CARVER.

Progress in Christian Culture. By Samuel Charles Black, D.D. The Westminster Press, Philadelphia. 1912. 75 cents net, 8 cents postage.

The author of "Plain Answers to Religious Questions Modern Men are Asking" gives us here a companion volume, bearing close relation to the earlier work. That dealt with the question how the individual and his associates may be saved; this bears on the question how the saved man may acquire the graces of his Lord. We have rightly emphasized the vital nature of redemption, now it is time to give attention to Christian culture. Many have felt that the Christian, assured of eternal life, could disregard lesser things. We do not think so to-day. Now we insist that the Christian shall be a gentleman in the best sense of the word, that Christians commend the Gospel by the life they lead. Bible Study, Prayer, Self-Sacrifice and Christian Service are the four "old-fashioned" pillars by which the chaste structure of Christian Culture, according to the author, are upheld. The book is for the people. Technicalities are avoided.

GEO. B. EAGER.

The Home Beautiful. By J. R. Miller, author of "Silent Times," "Devotional Hours with the Bible," etc. The Westminster Press, Philadelphia, 1912. 253 pages. \$1.00 net; postage 10 cents.

"He being dead yet speaketh." Since the death of Dr. Miller a few months ago his *Life* has been published and this is the second posthumous volume. The present volume is made up of selections from other works of Dr. Miller, so chosen and arranged as to make a unified and complete presentation. And we are told that this is done in accordance with a plan of the author already far advanced toward arrangement at the time of his departure.

The various relations and duties that make a true Christian home are presented. If any is inclined to suspect that this work might be a mere device for making merchandise of Dr. Miller's name let him take a look at the volume and note the price; and he will be convinced that it represents the generous and helpful spirit of the lamented author.

W. O. CARVER.

The Master of Repartee, by Cyrus T. Brady, LL.D. George H. Doran Co., New York. 1912. Pages 254. \$1.25 net.

The title of the volume is that of the first of the twenty-two sermons of which the book consists. Dr. Brady discusses quite a variety of themes, from the easiest to the most difficult, but is never commonplace in his treatment, while at times he rises to noble heights of both thought and expression. The sermons range in length from three pages to thirty-seven. The first discourse deals with Repartee as seen in the teaching and preaching of Jesus, and is the most original and illuminating portion of the book.

Contents: Part I, The Master of Repartee; Part II, Discussions of Hard Texts; Part III, On Various Occasions; Part IV, Brief Consideration of Weighty Matters. The author, generally, quickens thought, kindles the imagination and gives an impulse to the will.

His sermon on "Blood and Its Uses" inspires one to lead a sacrificial life without committing the author to any particular theory of the Atonement.

The discussion of "The Problem of Pain" is sane and comforting. He makes some startling statements: "The best of us is not worthy of eternal salvation, the worst of us is not worthy of eternal damnation." Again the last sentence in the book: "I know that some day, even as Thou shalt abolish death, Thou shalt lock the door of an empty hell, and throw away the useless key."

BYRON H. DEMENT.

The Gospel of Gladness and Its Meaning for Us. By John Clifford, M.A., LL.D., D.D. Chas. Scribner's Sons, New York. 1912. Pp. 240. \$1.25.

We see Dr. Clifford at his best in this volume of sermons and his best is good enough for anybody. There is the buoyancy of youth with the strength of manhood and the ripe wisdom of age. It is not a superficial optimism, but the gladness of a soul that looks in the face of Christ and is not afraid. No voice in England calls to a braver battle than that of Dr. Clifford. The Passive Resistance Movement will yet succeed, and Dr. Clifford is the hero of that movement. These sermons palpitate with power and love for Christ.

A. T. ROBERTSON.

The Woman of Tact, and Other Bible Types of Modern Women. By the Rev. W. Mackintosh Mackay, B.D., Sherbrooke Church, Glasgow. Hodder and Stoughton (George H. Doran Company) New York and London, 1912. xiii+329 pages. \$1.50 net.

Here are twenty-two sermons for women, all except the first about women. That is of "The Womanliness of Jesus," a not altogether pleasing title and by no means the best of the sermons, viewed from any standpoint. The sermons are good, good homiletically, as literature, as spiritual food, as practical teaching.

In many cases the sermon is based on an historical woman of the Bible. In other sermons the text describes some characteristic or duty of women. In a few cases the text was not primarily about women, as such, at all. The author is generally true

to the history and original intent of Scripture. He is always true to the facts and needs of the current life of women.

A few of the titles may help the reader of this review to want the book: "The Woman of the Home," "The Woman of Sacrifice," "The Frivolous Girl," "The Woman of Quiet," "The Discontented Bride," "The Ideal Minister's Wife," "The Mother of the Gifted Son."

W. O. CARVER.

Quiet Talks About our Lord's Return. By S. D. Gordon. F. H. Revell Company, New York. 1912. 75 cents.

There is no scarcity of books nowadays on this great theme. It is one of the most complicated and difficult of all the subjects dealt with by the writers of the New Testament. The many difficulties involved have by no means as yet been entirely cleared up. The volume before us makes a very distinct and clear outline of the order of events in connection with Christ's personal return. The exact date is not fixed. Christians may hasten or retard it. Christians of any generation may bring on the next great step in the evolution of the Kingdom by their prayer and fidelity. Evil forces will head up in Anti-Christ when the Holy Spirit is withdrawn. Christ will smite and destroy the opposing power by His coming. The Jews will return to Palestine. Christ will reign a thousand years. Jews will become the premier nation, and will be evangelists of great power. The Gospel will rapidly spread. The reign of Christ will close and the final judgment will occur with its final awards to men. The supreme lesson is one of watchful fidelity and earnest expectation and hope of the Lord's return. The book is graphically written, is deeply devotional, and seeks to set forth exactly the Biblical teaching. Elaborate program making on this subject, however, is never based on conclusive proof. The main fact is clear: The personal return of Christ and the duty of Christians to live in watchful and prayerful expectancy of that return.

E. Y. MULLINS.

Dorothy Page. By Eldridge B. Hatcher, author of "The Young Professor," and "The Hittites." Louisville, 1912, Baptist World Publishing Company. 194 pages. 60 cents postpaid.

On a slight thread of gentle romance, Dr. Hatcher has hung a serious discussion of the nature, subjects, and meaning of baptism, and the proper administration of the Lord's Supper. Dorothy Page, a recent convert to Christianity, a brilliant and vivacious but very earnest young woman, who has but recently graduated from a fashionable college, is the heroine. She has been reared in indifference to religion and ignorance of churches and their doctrines. The hero is Gilbert Sterling, a young millionaire business man and Elder in a Presbyterian church, eager to win Dorothy for his church as for himself. Mr. Page is a bluff man of the world, proud of his daughter and with a quick insight into the force of argument. Ministers of the Presbyterian, Baptist and Disciples churches take part. The outcome is a Baptist home with Dorothy and Sterling as principals. The work is very well done indeed, for such a work. In the wholly useless effort to establish a succession of Baptists from the Apostles the author falls into the too common course of claiming as Baptist sects that would not at all be admitted to Baptist fellowship to-day. The claim that Thomas Jefferson was mainly dependent for his ideas of democracy on his observation of the workings of a country Baptist Church in its Saturday business meetings is altogether too improbable to be accepted on such evidence as that adduced in this work.

The proof-reader neglected his duty frequently. But the work is one of great value in setting forth the teaching of Scripture in the matters of church organization and function, ordinances with their meaning and relation, and the duty of conscientious discharge of every conviction in religion.

A very beautiful picture adorns the cover, the mechanical work generally is of a high order. The book is attractive and remarkably cheap. It would be a blessing if a half million could be read by our young people, and even older people, as well.

W. O. CARVER.

Elements of Spirituality or the Spiritual Man. By Rev. George Hooper Ferris, D.D. The Griffith and Rowland Press, Philadelphia, Pa. 1912. 50c net.

Dr. Ferris is the well-known pastor of the First Baptist Church in Philadelphia and the author of a work entitled "The Formation of the New Testament." In this volume there are five sermons dealing with the following themes: The Affectional Element of Spirituality; The Devotional Element of Spirituality; The Intellectual Element of Spirituality; The Moral Element of Spirituality; A Complete Spirituality. The style is exceedingly graphic and interesting. The thought is crystalline in its clearness; the sermons are pulsing with moral earnestness, and will prove stimulating to all who are seeking the highest ideals of spirituality and practical efficiency in the Kingdom of God. The author gives just and needed emphasis to the need for symmetry of spiritual development.

The Book of Comfort. By J. R. Miller, D.D. Thomas Y. Crowell Co., New York. 1912. Pages 280. \$1.00 net. Postage 10 cents.

This is a helpful devotional volume left in manuscript form, nearly ready for the press, by its gentle and inspiring author, who was called to his reward July, 1912. These last words from his pen give many evidences of a mellowed spirit, ripe for heaven, and will prove to be indeed a "Book of Comfort" to many a sorrowing heart.

The Joy of the Lord. By J. R. Miller, author of "Making the Most of Life," "The Master's Friendships," "Upper Currents," etc. Thomas Y. Crowell Co., New York. 1911. 36 pages. 50 cents net. Postage 6 cents.

This booklet is in large type, attractively bound, beautifully illustrated. It is one of the late distinguished author's best horatory and comforting homilies.

Devotional Hours with the Bible. Readings from the Psalms. By J. R. Miller, D.D. Hodder and Stoughton, New York. 1912. Pp. 332. \$1.25 net

Dr. Miller will be remembered longest for his devotional books. The author says of the volume under review: "It is a book for use in the inner chamber, where life receives its impulses for conduct, for duty, for service, and for devotion." Many hearts will be encouraged and comforted by "Readings from the Psalms."

The Life of the Lord's Prayer. By S. J. Porter. Western Baptist Publication Society, Kansas City. 1912.

This beautiful booklet is a real addition to the literature of the Lord's Prayer. It is at once a spiritual exposition and a timely reminder that this prayer has a significance for practical life, that there is such a thing as "The life of the Lord's Prayer" and that it should be the definite aim of all who use the prayer to translate it into terms of individual and social life.

The Church in the Country Town. 15 cents net.

The Disruption of the Home. 10 cents net.

Child Labor. 10 cents net.

The Housing Problem. 10 cents net.

One Rest-Day in Seven. 10 cents net.

Working-Men's Insurance. 10 cents net. Social Service Series. American Baptist Publication Society, Philadelphia, 1912.

This admirable, up-to-date series of booklets, edited by Shailer Mathews, Dean of the Divinity School, University of Chicago, and published by the Social Service Commission of the Northern Baptist Convention, should be read and pondered by all our pastors and leaders, in cities and country, as informing and suggestive of present day demands and opportunities of Social Service.

Preaching and Pastoral Care. By The Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont. Longmans, Green and Co., New York. 1913. Pp. 154. \$1.00 net.

Rather "fragmentary hints" on various subjects than an adequate treatise on Preaching and Pastoral Care, as the vener-

able author concedes, and of interest chiefly to "Clergymen" of the Episcopal order. "My own capacity for preaching and active ministry being now restricted, I am anxious to bequeath some hints from experience to a younger generation," is the Bishop's apology for printing them.

Secrets of Sunday School Teaching. By Edward Leigh Pell. Fleming H. Revell Company, New York. 1912. Pp. 201. \$1.00 net.

Mr. Pell is fertile in hints as to better methods in teaching. His pages fairly bristle with practical suggestions. One of the best features of the book is the emphasis that it puts upon right motive in Christian work.

III. BIBLICAL LITERATURE.

The Building Up of the Old Testament. By the Rev. R. B. Girdlestone, M.A. Robert Scott, London, 1912. Pp. 314. 5s net.

Canon Girdlestone has been a student of the Hebrew Bible for fifty years. He is not, however, a member of the modern critical school. If one wishes a detailed discussion of the literary analysis of the books of the Old Testament, he must go elsewhere. The venerable author brings out of his treasury things new and old, which he describes in a discursive style. The book would be intelligible to the average man; and it would do him a world of good to read it. Ministers who have read widely in severely critical works would be distinctly helped by the sane discussion of this veteran believer.

JOHN R. SAMPEY.

The Deciding Voice of the Monuments in Biblical Criticism. By Melvin Grove Kyle, D.D., LL.D., Lecturer on Biblical Archaeology, Xenia Theological Seminary. Bibliotheca Sacra Company, Oberlin, O., 1912. ix+320 pages.

The subjective character of Biblical Criticism by the literary and theological methods and to a very considerable extent by the historical method as well, leaves their results essentially incon-

clusive. Archaeology provides the one possible and supremely needed objective method of testing these results. And it has done splendid service in this way. It will do very much more. Dr. Kyle has in this volume presented a clearly classified, frank and reasoned statement of the service thus far rendered in confirming, refuting or discrediting theories of Hebrew history and collateral history as it affects our understanding of Israel and the Old Testament. The work is easily comprehensible to the average reader and also deserves full respect of scholars.

W. O. CARVER.

Ancient Assyria. By C. H. W. Johns, Litt. D.; G. P. Putnam's Sons, New York, 1912. Pp. 175. 40 cents net.

The gist of Assyrian history is put by Dr. Johns in a highly entertaining way. Few events of importance in the fifteen centuries of Assyria's history fail to receive adequate mention. The student of the Old Testament follows the author with interest, especially from 860 B. C. to the fall of Nineveh. Dr. Johns does not confine himself to accounts of military campaigning, but affords glimpses into the life of the people. There are maps and a few well chosen illustrations.

JOHN R. SAMPEY.

One Hundred Brief Bible Studies. By J. B. Shearer, D.D., LL.D. Presbyterian Committee of Publication, Richmond, Va., 1912. Pp. 229.

The venerable author wrote the Preface to the seventh volume of his Bible Studies on his eightieth birthday. Dr. Shearer is a reverent reader of the Bible who pays little heed to modern critical questions. There is a touch of originality here and there in the way of putting things. The mind of the aged student accepts every statement of the Bible narrative as strictly historic, unless it is expressly declared to be a parable. The studies are never prolonged and tedious. We can well believe the author when he exclaims with the psalmist, "My cup runneth over."

JOHN R. SAMPEY.

Das Ich der Psalmen Untersucht von Lic. theol. Emil Balla, Privatdozent a. d. Univ. Kiel, Vandenhoeck & Ruprecht, Göttingen, 1912. S. 155. May be had of Lemcke & Buechner, New York.

Smend in 1888 sought to prove that practically all of the psalms in which the singular pronouns "I," "my" and "me" occur were psalms in which the congregation of Israel was the real speaker. Thus with one stroke all individual psalms were eliminated. Several scholars have gone almost as far as Smend in interpreting the "I" as referring to the community of Israel, notably Cheyne in *The Origin and Religious Contents of the Psalter* (1891), and *The Book of Psalms* (1904). Balla, in the monograph before us, lays down as his thesis the following: The "I" psalms in the Psalter and in the remaining books of the Old Testament are as a whole to be understood as individual, except those in which through express statements in the text another understanding of the "I" is necessary. The proofs adduced are convincing. The arrangement of the material is admirable and the style is singularly clear and pleasing.

JOHN R. SAMPEY.

The Poets of the Old Testament. By Alex. R. Gordon, D. Litt., D.D. Hodder and Stoughton, New York, 1912. Pp. 368. \$1.50 net.

Dr. Gordon has a felicitous English style that makes it a pleasure to read in his books. He has a keen appreciation of the literary beauties of Hebrew poetry. He is also alert to indicate the spiritual values of the different poetical books.

The author offers the following succinct account of his method: "A brief sketch is first offered of the general characteristics of Hebrew poetry. Then the growth of the literature itself is traced from its roots in the old folk-poetry of Israel to its full flower in the Psalter and Wisdom books like Proverbs and Job. The aim has been throughout to catch the heart and spirit of the poetry. Thus questions of Introduction are treated only incidentally, and by way of approach to the center. Translations are also given of the most characteristic passages, as far as possible in the rhythm of the original."

The author has made much use of the textual apparatus in Kittel's *Biblia Hebraica*. The English translation of selected passages is often quite felicitous. The book will contribute to the recognition and appreciation of the literary beauty of the Old Testament.

JOHN R. SAMPEY.

Pentateuchal Studies. By Harold M. Wiener, M.A., LL.B. Bibliotheca Sacra Company, Oberlin, O., 1912. Pp. 353.

Mr. Wiener is a Jewish barrister in London. For the most part, Jewish scholars have done less than Christian students in the defence of the authenticity and trustworthiness of the Hebrew Scriptures. In the volume under review Mr. Wiener appears more in the role of an attorney for the prosecution than he has in previous books. He arraigns Dr. John Skinner severely, and also pays his respects to Drs. Driver, Briggs and Gordon. Being a Jew and not a Christian, an attorney and not a professor of Biblical exegesis, Mr. Wiener sees things from a new angle. He is aware of the marked differences between himself and the men whose processes and conclusions he is testing: "The very first things that strike me about a word are usually points that have never been noticed at all by our lexicographers. In fact, here, as elsewhere, I am separated from the higher critics by differences of training, of temperament, and of scholarly ideals."

We must confess to a preference for the chapters in which the able barrister deals with the arguments of the critics rather than their personal character. Mr. Wiener has the linguistic and legal equipment that qualifies him to test the processes of Pentateuchal criticism at every point. He cannot be ignored by the followers of Wellhausen.

JOHN R. SAMPEY.

The Book of Judges. By Edward Lewis Curtis, Ph.D., D.D. The Macmillan Company, New York, 1912. Pp. 201. 75 cents, net.

Professor Curtis died before he had completed the manuscript for the volume on Judges in "The Bible for Home and

School." The comments upon Chapters 19 to 21 and the Bibliography were prepared by Dr. Albert A. Madsen. Dr. Curtis ascribes to J and E, the two prophetic authors of the Hexateuch, the greater part of the Book of Judges. He supposes that two of the compilers of the Book of Judges, one living in the sixth century before Christ and the other in the fifth or fourth century, took from the JE narrative the greater part of the stories found in our present Book of Judges. The second compiler is supposed to have been a priest, the first a Deuteronomic editor. The effort is made to indicate the literary source of every verse in the Book of Judges. The notes are scholarly and interesting.

JOHN R. SAMPEY.

A Critical and Exegetical Commentary on Haggai, Zechariah, Malachi and Jonah. By Hinckley G. Mitchell, D.D., John Merlin Powis Smith, Ph.D., and Julius A. Bewer, Ph.D. Charles Scribner's Sons, New York, 1912. Pp. 362, 88, 65. \$3.00.

Prof. Mitchell defends the unity of Haggai, but in textual criticism he is thoroughgoing enough. Thus he remarks: "The truth is that there is hardly a sufficient basis for a very definite and decisive opinion with reference to Haggai and his prophecies. In the first place, let it be noted, the book that bears his name, next to Obadiah, is the smallest in the Old Testament; secondly, small as it is, only about two-thirds of it can be attributed to the prophet; and, thirdly, these brief fragments, in passing through the hands of an editor, may have lost more or less of the impress of Haggai's personality. This being the case, criticism should confine itself to the more salient features of the book; for the more minute the analysis the further it is likely to be from the truth."

Prof. Mitchell, like all other critics, accepts the first eight chapters of Zechariah as genuine. As to the latter part of the present roll, after an extended discussion of the varying views, he remarks: "The following, then, is the result of the discussion of the date and authorship of chs. 9-14. The introductory verses

(9:1-10) are a distinct prophecy written soon after the battle of Issus (333 B. C.). This was made the text for a more extended utterance (9:11—11:3) which dates from the reign of Ptolemy III (247-222 B. C.). A third writer, soon after the battle of Raphia (217 B. C.), supplemented this combined work by a pessimistic picture (11:4-17 with 13:7-9) of the situation as he saw it. About the same time a fourth with apocalyptic tendencies undertook to present the whole subject in a more optimistic light, the result being 12:1—13:6 and 14."

Prof. Smith accepts the integrity of the Book of Malachi, with the exception of 4:4-6, which he regards as an editorial addition. According to Dr. Smith, "The Book of Malachi is an anonymous writing," the name "Malachi" meaning "my messenger."

When did the author of these prophecies live? In reply Dr. Smith says: "The Book of Malachi fits the situation amid which Nehemiah worked as snugly as a bone fits its socket." But as there is no mention of Nehemiah and his work, Dr. Smith thinks it best to interpret the author of Malachi as one who prepared the way for the reforms of Nehemiah.

Prof. Brewer remarks concerning the Book of Jonah: "It is a sin against the author to treat as literal prose what he intended as poetry. The story is poetry, not prose. It is a prose poem, not history." Prof. Brewer thinks the author lived between 400 and 200 B. C. He considers the book a unity, with the exception of the prayer of Jonah and a few glosses.

The learning of the three authors who have contributed to the last volume in the International Critical Commentary is adequate, and their criticism is sufficiently thoroughgoing. If a text still holds its original color after the acids of our modern criticism have been applied, it ought to pass muster as genuinely inspired. The lay reader may take comfort in the thought that the central message of each of the four books commented on in this volume is practically untouched by its incisive criticism.

JOHN R. SAMPEY.

Der alttestamentliche Prophetismus. Drei Studien von D. Ernst Sellin. A Deichert'sche Verlagsbuchhandlung, Leipzig, 1912. M. 4.80, geb. M. 5.80.

In the first study Dr. Sellin presents a sketch of the history of Old Testament Prophecy from 1000 B. C. to the post-exilic period. In the second study he discusses the age, nature and origin of the Old Testament Eschatology. The third study deals with the fundamental and difficult questions of Revelation in the Old Testament. These studies, which are the expansion of three lectures delivered on different occasions, retain the clarity and directness of spoken address, while at the same time offering in footnotes guidance to the critical student of the Old Testament.

The chapter on the Eschatology of the Old Testament is the most important in the book. Sellin takes issue with Gressmann and Gunkel, from whom he has learned much, in that he contends for the development of the eschatology of the Old Testament immediately out of the Israelitish religion. He holds that we must also recognize a genuine divine revelation in connection with the Messianic hope in Israel. Sellin has no fear that Comparative Religion will rob Israel of its solitary grandeur as the people that has given to the world an eschatology that is rooted in deep religious experience and that lends itself to the culture of a noble religious life.

JOHN R. SAMPEY.

Die Schriften des Alten Testaments. 20 Lieferung: **Die Anfaenge Israels** (von 2. Buch Moses bis Richter.) Von Hugo Gressman. Bogen 1-5. Vandenhoeck und Ruprecht, Goettingen, 1912. Pff. 80. May be had of Lemcke & Buechner, New York.

To wide knowledge of ancient history and literature Gressman adds a clear and pleasing style. He seeks in the twentieth *Lieferung* to trace the beginnings of Israel. The section that has appeared includes the translation and criticism of selections from Exodus. A valuable chronological table is prefixed to the work. Gressman places Sargon I of Accad at 2650 B. C., and Hammurabi of Babylon at 1958-1916 B. C.

The Psalm of Psalms. By the Rev. James Stalker, M.A., D.D. Charles Scribner's Sons, New York, 1913. Pp. 129. 60 cents net.

If one wishes the best volume in print on the Twenty-third Psalm, he will do well to buy and read Dr. Stalker's charming monograph on "The Psalm of Psalms."

Handbuch zum Neuen Testament. Vierter Band, Erste Abteilung. Die Apostelgeschichte. Erklärt von D. Erwin Preuschen, Pfarrer in Hirschhorn a. N. Verlag von J. C. B. Mohr (Paul Siebeck), Tübingen, 1912. Ss 160. 2.70 M.

The usual characteristics of this well-known series appear in this latest volume. Preuschen makes good use of the *Koine* writers and the inscriptions to illustrate the linguistic side of Acts. The work is necessarily condensed, but all the more important historical items receive adequate comment and elucidation. Ramsay's works are not mentioned in the "Literature," though Hobart's "Medical Language of Luke" is (the only English work in the list). Preuschen's book is very useful and helpful.

A. T. ROBERTSON.

Griechisch-deutsches Wörterbuch zum Neuen Testamente. Von Dr. Heinrich Ebeling. Halmsche Buchhandlung. Hannover, Germany, 1913. Ss. 428. 8 M.; bound 9 M.

In the subtitle the author explains that departures from the Attic usage are indicated and the confirmation of the *Koine* is shown. Copious use is therefore made of the inscriptions and the papyri. The book is a marvel of condensation and information. At times it is too compressed for comfort, as in the discussion of *ἐν* where the subdivisions are difficult to find. But the student will find a vast deal of useful knowledge here not readily accessible in so handy a form. A new New Testament Lexicon in English is greatly needed.

A. T. ROBERTSON.

History of New Testament Criticism. By F. C. Conybeare, Late Fellow and Praelector of Univ. College, Oxford. Issued for the Rationalist Press. Watts & Co., 17 Johnson's Court. London. 1910. 146 pages. 11s.

Mr. Conybeare has done valuable work on the ancient versions of the New Testament and is well versed in the Textual Criticism of the New Testament. That subject is scantily treated here. The book is a vigorous sketch of the growth of the radical interpretation of the New Testament and the author writes *con amore*. There is much interesting personal detail with pictures of Baur, Strauss, Renan, Loisy, etc. The book does not do justice to the New Testament, but is a specious plea against the claims of Jesus.

A. T. ROBERTSON.

Light on the Gospel from an Ancient Poet. By Edwin A. Abbott. G. P. Putnam's Sons, New York. The University Press, Cambridge, England. 1912. 599 pages. 12s. 6d. net.

Now we have Part IX of *Diatessarica*. What will Dr. Abbott not do? He is the most prolific and provoking theological writer. Each book is as full and detailed as if he had done nothing else for several years. Quite a literature has grown up around "The Odes of Solomon," as the new Jewish Christian poem entitled. J. Rendel Harris and Harnack have contributed valuable discussions, but no one has equaled Abbott in the volume and minuteness of his comments. It is all here in encyclopædic form, and much of it is original work. Abbott thinks that the *Odes* represent the transition of the author from Judaism to Christianity.

A. T. ROBERTSON.

The Source of the Christian Tradition. By Edouard Dujardin, Revised by Joseph McCabe.

Christianity and Mythology. By J. M. Robertson, M.D., Revised and Enlarged Edition.

Pagan Christs, Studies in Comparative Hierology. By J. M. Robertson, M.D., 2nd ed. Revised and Expanded. All published by Watts & Co., London. 5 shillings each.

The general character of these volumes is perhaps sufficiently

indicated by the following line printed on the title page of each volume: "Issued for the Rationalist Press Association, Limited." They are a radical attempt to dig up Christianity by the roots. An effort is made to show that all the distinctive beliefs of Christianity both as to fact and doctrine are the result of the myth-making proclivities of mankind. Some of the alleged truths of Christianity, it is asserted, were absorbed directly from preëxisting and contemporary heathenism; some were created by the Christians themselves. But all that is essential stands for one reason or another on a mythical basis. The kernel of historical fact is negligible both as to amount and importance.

The line of proof is that of historical comparison. It is pointed out that the facts and doctrines of Christianity have many parallels, more or less close and striking, in the pagan religions of the Roman and Oriental worlds. Those pagan religions are mythical, and therefore Christianity is also.

Now the existence of pagan parallels to the facts of Christianity has long been known and commented on. Substantially the same arguments against Christianity were made in the second and third centuries, as reported to us by Tertullian and others. The Christian apologists made various answers, some of which would not now be considered in any sense valid or convincing. But the defectiveness of their arguments did not weaken the conviction of the Christians in the facts of Christian history. The new religion went on conquering by the power of its own inherent excellence and reasonableness. That the claims of Christianity are not irrational is evident from the fact that millions of the most rational and effective human beings now living, as well as millions more who lived and worked in the past, have accepted and lived and died by these facts. As in the past it may not be possible to find a perfectly satisfactory explanation of these parallels at the present time and the faith of some may be shaken.

As usual in such cases these works, while they contain much that is true and important, nevertheless are so radical, dogmatic and irrational in their important conclusions that they largely serve as their own antidote. There is neither space nor need that

they should be considered in detail here. The reviewer, while accepting many of the statements as to fact, would probably not agree with any of the important conclusions of the volumes. Certainly he would not as to the mythological origin of Christianity.

One of the values of the volumes is the thorough way in which such men as Pfeiderer, Schmiedel, Carpenter and others who seek to preserve something of the personality of Jesus while they eliminate all supernatural elements, are answered. They are far too conservative for the authors of these volumes, and are shown to be lacking in scientific ability and critical acumen in dealing with the documents. This is rather severe on men who have sacrificed so much in the interest of what they conceived to be a scientific handling of the material.

W. J. McGLOTHLIN.

Jesus. By George Holly Gilbert, Ph.D., D.D. The Macmillan Co., New York, 1912. 321 pages. \$1.25.

This book gives Gilbert's new view of "Jesus." He has gone a long way from his "Students' Life of Jesus" published fifteen years ago, which has been used by a good many young people. Instead of a new edition of that book, he makes a new book. Those who use the other book now may know that the author no longer accepts the Virgin Birth, the Miracles, or the Resurrection of Jesus. At the end of the volume he discusses "The Legends of Birth and Infancy," "Legends of the Ministry of Jesus," "Legend of a Material Resurrection." He rejects, of course, the Gospel of John as history and most of the Synoptic Gospels. Dr. Gilbert has gone out into the wilderness and left the Jesus of history and truth. It is a sad book, giving the tragedy of a modern scholar's departure from Christ. In the Preface, Dr. Gilbert says: "I cannot conclude this prefatory word without an acknowledgment of the valuable suggestions given me by two of my friends and fellow-workers in the field of New Testament research, Professor Irving F. Wood, Ph.D., of Smith College, and Professor Ernest DeWitt Burton, D.D., of the University of Chicago." If Gilbert means that they have gone with

him into the wilderness or helped him on the way, it is sadder still.

A. T. ROBERTSON.

The Witnesses to the Historicity of Jesus. By Arthur Drews, Ph.D., Professor in the Techn. Hochschule, Karlsruhe. Translated by Joseph McCabe. Watts & Co., London. 1912. 319 Pages. 6s. net.

None are so blind as those who will not see. Dr. Drews regards all Christians as blinded to the truth which he has discovered, that Jesus never lived at all. It is a curious specimen of verbal gymnastics to follow the circumlocutions in this attempt to prove that Jesus is pure myth. The connection between John the Baptist and Jesus is due to astral influence, he argues. Every similarity between the teaching of Jesus and the Old Testament is used as proof of the non-existence of Jesus. The Gospels are discredited. Paul's Epistles are spurious. The passage in Tacitus referring to Christ is spurious. Having pitched all the evidence into the waste basket Drews triumphantly concludes that the case is closed. The ostrich hides his head in the sand and is invisible to himself. Drews does score some points against the liberal theologians like J. Weiss who concede so much. The Christ of radical criticism is not worth fighting for. But the book of Drews is so blindly partisan that it will make no impression on the truly intelligent.

A. T. ROBERTSON.

The Times and the Teaching of Jesus the Christ. By the Author of the Great Law. Longmans, Green & Co., London and New York. 1912. 453 pages. \$4.50 net.

It is a handsomely bound, sumptuously printed book and the imprint of the famous publishing house led me to expect an unusual book. So it is, but of a marvellous sort. Take this as a sample (p. 44): "The real Jesus may have lived in the days of Alexander Jannaeus and Salome." I naturally was curious to see the proof of such a statement. On p. 179 he observes, after throwing the Gospels overboard as unhistorical, that the Tal-

mudic traditions assign the birth of Jesus to the reign of Alexander Jannaeus! The title of this chapter is "The Historical Jesus." He finds the "historical Jesus" by following Talmudic traditions as opposed to the Gospels and Paul, and Suetonius and Tacitus. It is impossible to treat seriously the comments of a man whose head is so twisted.

A. T. ROBERTSON.

The Modern Student's Life of Christ. A Text-Book for Higher Institutions of Learning and Advanced Biblical Classes. By Philip Vollmer, Ph.D., D.D., Professor of the New Testament in Central Theological Seminary, Dayton, O. Fleming H. Revell Co., New York. 1912. 353 pages. \$1.00 net.

The book is just what it claims to be. It is a text-book and not a book for general reading. As a text-book it is well done. The author understands the subject and the literature on it. He is loyal to Christ and gives a constructive, conservative interpretation of the Gospels. The book will be a just guide to the problems concerning the life of our Lord and Saviour.

A. T. ROBERTSON.

The Historic Jesus. By Rev. David Smith, M.A., D.D., Professor of Theology in the McCrea Magee College, Londonderry. Geo. H. Doran Co., New York. 1912. 128 pages. \$1.00 net.

Prof. Smith recently delivered a course of lectures before the Western Theological Seminary, Pittsburg. He has sought in untechnical language to meet in a candid spirit the critical objections raised against the historicity of Jesus. This he does in a luminous way that will clear the subject of all the fog that has been thrown around it. Prof. Smith has a wonderful way of going to the core of a subject and holding that up to view. So here he sets Jesus in the midst and shows how self-evident is the portrait and how clearly it is sustained by the experience of Christians. Dr. Smith's *Magnum Opus, In the Days of His Fresh*, keeps selling and this little book is very welcome and will be useful to many. It sounds a positive note that is needed.

A. T. ROBERTSON.

Did Jesus Write His Own Gospel? A Study in Gospel Origins. By William Pitt McVey, D.D. Jennings & Graham, Cincinnati. 1912. 424 pages. \$1.50.

Here is a brand new work, so far as I know. Dr. McVey solves the problem of the Gospels by Hebrew Parallelism. He takes all the sayings of Jesus and arranges the English translation in the form of Hebrew poetry. Therefore Jesus first published a book of poems. This was his own "Gospel" written by Christ himself. All else comes from that. It is all very simple. The proof? Literary analysis. If you are not convinced, why then the author will take your measure thereby. It is original at any rate. I can say little else for it.

A. T. ROBERTSON.

The Gospels. By the Rev. Leighton Pullan, Fellow and Tutor of St. John Baptist's College, Oxford. Longmans, Green & Co., London and New York. 1912. 323 pages. 5s. net (\$1.40).

The volume belongs to the Oxford Library of Practical Theology and is a condensed and able presentation of the best critical scholarship of the day. The writer accepts the Johannine authorship of the Fourth Gospel. He gives the Synoptic Gospels in this order: The Logia of Jesus (Q), Mark, Matthew, Luke. He holds to the genuineness of the Birth Narratives in Matthew and Luke and to the fact of the Virgin Birth. The book is comforting to those who wish to see what can be said for the Gospels in the light of modern criticism. It is a handy compendium of information about the Gospels.

A. T. ROBERTSON.

Die Entstehung des Johannes-evangelium. Von D. Dr. Carl Clemen, Verlag von Max Niemeyer, Halle, Germany. 1912. Ss. 493 M. 10; bound, M. 14.

Dr. Clemen has produced a very able discussion of the ever present Johannine problem. He holds to the unity of the book. He believes that the author was a Jew and that he belonged to the later generation of Christians in the first century or at least

that he lived till the end of the first century. He holds once more (p. 481) that the author was a disciple of John the Apostle and so felt justified in crediting the book indirectly to him. The argument leads logically to the Apostle John as the author and Clemen does not make the transition easily nor satisfactorily. But the book is able and full of ample learning.

A. T. ROBERTSON.

A Critical and Exegetical Commentary on the Johannine Epistles.

By Rev. A. E. Brooke, B.D., Fellow of King's College, Cambridge. Chas. Scribner's Sons, New York. xc+242 pages. \$2.50 net.

Prof. Brooke is well known from his work on the Septuagint. He reveals ample scholarship in the new commentary in the International and Critical Series. There is abundant use made of the Fathers and the versions and the comparative study of words used in the Fourth Gospel and the Epistles is very full. He is convinced that the same author wrote them all, but is unwilling to commit himself to the Johannine authorship. Prof. Brooke is doubtful if the author has in mind the Docetic Gnostics of Ignatius' time, but he is certain about Cerinthianism. He takes the water and the blood to refer to the baptism and the death of Christ.

A. T. ROBERTSON.

The Ezra Apocalypse. By G. H. Box, M.A. Sir Isaac Pitman & Sons, Amen Corner, London. 1912. 387 pages, 10s. 6d. net.

Dr. W. Sanday writes a Prefatory Note to this useful book which includes Chapters 3-14 of II. Esdras. Dr. Sanday regards the whole book as coming from a single hand about one hundred years, A. D., while Mr. Box considers that several redactors produced it. Sanday thinks also that the similarities in the book to the teachings of Paul are due to the fact that the author, like Paul, was a student at the school of Gamaliel. The notes of Box are full and informing and the volume is very helpful to all students of Jewish theology and of the New Testament.

A. T. ROBERTSON.

The Book of Enoch or 1 Enoch Translated from the Editor's Ethiopic Text. By R. H. Charles, D. Litt., D.D., Fellow of Merton College. Second Edition. The Oxford University Press, London. 1912. 330 pages.

This is the edition of Enoch that one wishes to have. Dr. Charles has made himself the master in the field of apocalypse and eschatology. He is thoroughly at home on all the complicated questions involved. He takes Enoch to be by many writers at many periods, but a most useful and necessary book for the critical student of the New Testament. There are notes and indices.

A. T. ROBERTSON.

Primitive Christian Eschatology. The Hulsean Prize Essay for 1908. By E. C. Dewick, M.A., Birkenhead. G. P. Putnam's Sons, New York. 416 pages. \$3.50 net.

I may say at once that this is a very important volume for the man who wishes to be able to understand and to answer the attack of A. Schweitzer and those who agree with him on the authority of Christ. Schweitzer makes Jesus wholly in error on his eschatology and therefore merely a man. Dewick gives a very able survey of the whole subject through the Old Testament, the Inter-biblical Period and the later Jewish Apocalypses, the Eschatology of Jesus, and that of the New Testament writers. It is all done with great ability and few subjects call for more sanity and wisdom.

A. T. ROBERTSON.

The Early Jewish Christian Church. Acts of the Apostles.. Part I. Chapters I-XII. By the Rev. J. Ironside Still, M.A. Publication Office of United Free Church of Scotland, Edinburgh. 1912. 155 pages. Paper cover, 6d.

I have but one fault to find with this remarkable handbook for Bible classes. The type is too fine for any eyes and for any use. The book itself is a marvel of scholarly insight and conden-

sation. It is luminous and strong. Happy classes that get their conception of Acts from this volume.

A. T. ROBERTSON.

The Diary of Judas Iscariot. By G. A. Page. Chas. H. Kelly, London. 1912. 230 pages. 3/6.

The author undertakes to show how Judas lost faith in Jesus because He did not establish a political kingdom and drive out the hated Romans. He thinks that Judas has been condemned more than he deserved. It is an imaginative diary, to be sure, but is skillfully done. I do not believe that Judas acted from one motive. The book is ingenious and interesting, but it does not help the case of Judas.

A. T. ROBERTSON.

Pharisaism: Its Aim and Its Method. By R. Travers Herford, B.D. G. P. Putnam's Sons, New York. 1912. 340 pages. \$1.50 net.

The author is the champion of the Pharisees and charges Jesus and the Gospels and Paul with having misunderstood and misrepresented them. That is a daring position, to say the least. But Mr. Herford can take this position only by accepting the best parts of the Talmud, keeping a blind eye to the rest, and scouting the New Testament. There was a good side to Pharisaism beyond a doubt. We see that in the New Testament. But the bad side in them also, is there even after Mr. Herford's book.

A. T. ROBERTSON.

St. Paul's Epistle to the Galatians. By the Rev. C. W. Emmet, M.A., Vicar of West Hendred. With Index and Maps. Robert Scott, London. 1912. 68 pages. 3s. 6d. net.

Mr. Emmet accepts the South Galatian theory and the early date of the Epistle before the Council in Acts 15. He avoids technicalities as is true of "The Readers' Commentary," to which series it belongs. But he is able and independent and gives a distinctly helpful discussion of the Epistle. The sacramental

view of Christianity appears on p. 37 when he says: "The mystical, and therefore the absolutely real and vital, union of the believer with Christ is mediated by baptism." But this interpretation makes a ceremonialist out of Paul who fought the Judaizers so vehemently.

A. T. ROBERTSON.

St. Paul and His Interpreters. A Critical History. By Albert Schweitzer, Privat-dozent in Strassburg. Translated by W. Montgomery, B.D. Adam & Charles Black, London. 1912. 253 pages, 7s. 11d. net.

Dr. Schweitzer has here followed up his "Quest for the Historical Jesus." In both he is the slave of his theory of eschatology as the dominant note with Jesus. He is handicapped by his prejudices to such an extent that he is not able to give an objective view of Paul. He considers only German works and views these through his own eschatological spectacles. Schweitzer holds (p. 242) that John the Baptist taught that baptism guaranteed salvation and that Paul (p. 243) took over this notion into Christianity, being confirmed in it by Mithraism. With Schweitzer all is cock-sure and clear. There are few problems or uncertainties. All that oppose his theories he sets aside and so has a clear path. The book is interesting and suggestive in parts, but comes a long way short of doing justice to Paul or Paulinism or to his influence on Christianity.

Theologischer Jahresbericht. Das Neue Testament. Bearbeitet von Brückner, Knopf, Windisch. For the year 1911. M. Heinrius Nachfolger, Leipzig, Germany. 1912.

The survey of New Testament literature for the year 1911 is remarkably complete and helpful.

Auferstehungshoffnung und Pneumagedanke bei Paulus. Von Lic. K. Deissner. A Deichert'sche Verlagsbuchhandlung, Leipzig, Germany. 1912. Ss. 157. 3.50 M.

The author has made a very careful study of Paul's teaching concerning the resurrection of the body and the relation of the

Parousia to the resurrection and the spiritual life thereafter. He is not disposed to explain Paul's language away, but (p. 98) finds that to Paul the resurrection of the body is an essential element in his faith and hope.

Imperialism and Christ. By Ford C. Ottmann. C. C. Cook, New York. 1912. 315 pages. \$1.25.

The style is florid and oratorical and there is much spiritualizing of details, but the spirit is good and there is breadth of vision and outlook.

The Beatitudes. By the Rev. R. H. Fisher, D.D., Edinburgh. Chas. Scribner's Sons, New York. 141 pages. 60 cents.

The Rev. John Adam is editing "The Short Course Series," of which the present volume is one. The little book is daintily done and is rich in suggestion for preachers and all who love spiritual food.

The Life and Mind of Paul. By Bishop A. W. Wilson. Methodist Publishing House, Nashville. 175 pages. 75 cents, net.

These are extemporaneous lectures of real force delivered to the students of Vanderbilt University and reported by the stenographer. They are colloquial in style and orthodox in tone.

St. Paul in the Light of To-Day. By Rev. J. O. Bevan, M.A. 1912. H. R. Allenson, London. 120 pages. 1s. 6d.

The title would seem to call for a book of research and minute investigation. It is rather a pleasing popular treatment of Paul's career as a man and a letter writer. The book has no specially startling features, but there are many helpful things in it.

The Great Texts of the Bible. St. John XIII—XXI. \$3.00 net. James-Jude. \$3.00 net. Chas. Scribner's Sons, New York. 1912.

These volumes follow the same plan as the preceding in the series already noticed. There is much of pith and point, and apt

quotation and striking analysis with the same danger to the one who merely uses it as predigested food.

The Origin and Aim of the Acts of the Apostles. By Rev. J. M. Wilson, D.D., Cannon of Worcester. The Macmillan Co., New York. 1913. 141 pages. 80 cents net.

These sermons give a cursory view of the Acts with many pleasing comments, but without any attempt to give details and minute historical discussion. The picture is well drawn.

Der Begriff Διαθήκη im Neuen Testament. Von Lic. Johannes Behm. 1912. A Deichert'sche Verlagsbuchhandlung. Ss. 116. 3 M.

The author has made diligent use of the papyri, inscriptions, and *Koine* writers to show that the dominant sense of *διαθήκη* is "will," not "covenant" (p. 106). He seems to prove his case, but even so that does not show it is always so used in the New Testament, though in Heb. 9:15-17 we certainly have the notion of "will."

The Baskish Verb. A Parsing Synopsis of the 788 Forms of the Verb in St. Luke's Gospel, from Leicassagas New Testament of the Year 1571. By E. S. Dodgson, M.D., Oxford University Press, London. 1912. 200 pages. 10s net.

All students of the Basque language will be interested in this careful and minute analysis.

IV. THEOLOGY AND APOLOGETICS.

The Ethics of the Old Testament. By H. G. Mitchell. University of Chicago Press. Pp. 417.

A vast amount of painstaking labor has been expended in the writing of this book. A survey of the field of Old Testament ethics has been undertaken and carried out thoroughly from the author's point of view. The study is rigorously objective in the sense that it aims simply to reproduce the data supplied by the Old Testament literature arranged according to a critical scheme

outlined in the Introduction. The author accepts the documentary hypothesis of the structure and the late date of the earlier books of the Old Testament in its radical form. For example, in arranging the material of the Patriarchal period in the book of Genesis, much emphasis is bestowed upon the distinction between the documents J and E. Elaborate analyses of the stories are given which strain the credulity of the reader to the breaking point. He culls out the story of the disappearance of Joseph from Gen. 37 as follows: 37: 3a_a, 3b-4, 12-13a, 14b-18, 21, 23, 25-27, 28ab-b32, 33b, 35. Now it is true that by reading these fragments one may obtain a tolerably coherent account of the disappearance of Joseph. But it scarcely follows that the omitted details belong to another document because they are not necessary to a coherent story of what occurred. Such a process is possible with almost any story ever told. That is to say, all stories have details which may be omitted if you are asking simply a bare outline. If the author's objection to the omitted parts is due to other and esoteric reasons he does not indicate what they are. The interpretation of the data on such a principle has no more value than the imaginary critical scheme under which they are presented.

The author does not undertake to point out the significance of Old Testament ethics in their larger bearing, nor does he give adequate recognition to the ethical sanctions of the Old Testament. Still less does he sufficiently expound the orderly progress of Old Testament ideas from lower to higher. The sole principle of unity in the discussion is the critical scheme. The impression received is that the material was all manipulated with a view to making it square with the scheme. The book has great value, however, as an accumulation and objective analysis of the incidents and teachings of the Old Testament which have an ethical coloring. As such it is an introduction to the study of Old Testament ethics, but unless the author can set forth his material in a less radical and imaginary critical framework it will be difficult to obtain very wide adherence to his view as to the order in which the Biblical material should be presented.

E. Y. MULLINS.

The Theology of the Gospels. By James Moffatt, D.D., D. Litt. Charles Scribner's Sons, New York, 1913.

Here are two hundred and ten pages of painstaking, accurate and scholarly exposition of the theology of the four Gospels. The author recognizes the abuses of the word theology as applied to the teachings of the Gospels, but at the same time points out the necessity for it. He reverses the usual order of treatment and, after an opening chapter on the sources, he discusses the Eschatology of the Gospels. He vigorously combats Schweitzer's view that the theology of the Gospels is essentially an eschatology. The author emphasizes the point that Jesus transmitted current eschatological ideas of the Jews into higher spiritual truths as to the Kingdom; and that John's Gospel which is relatively free from the apocalyptic phases of eschatology, indicates how the earlier teachings were gradually transmuted into their spiritual equivalents. The author holds that there is a genuinely eschatological element in the teachings of Jesus. At this point the outcome is disappointing, however, since the author leaves us without a final conclusion as to just what we are to understand as to the genuine eschatology of Jesus. The implication seems to be, that its precise contents cannot now be known.

The chapter on the Person of Jesus refutes the claim that Jesus' consciousness of Messiahship was fundamental to all else, and shows on the contrary that his consciousness of Sonship to God in a unique sense, was the basis of His Messianic consciousness, and indeed of His whole teaching as to His Person and work. This conception of Sonship is the vital link of connection between the Synoptics and the Fourth Gospel. John took over the idea and carried it to completion.

Eschatology, the God of Jesus, the Person of Jesus, and the Spirit of Jesus, are the four central themes discussed in as many chapters. Theology in its more exact and limited sense is thus covered. The book is notable for its unusually clear exposition of the religion of Jesus as contrasted with the transient Jewish beliefs and conditions in the midst of which it arose.

E. Y. MULLINS.

The Christology of St. Paul. Hulsean Prize Essay with an additional chapter. By the Rev. S. Nowell Rostron, M.A. Robert Scott, London, 1912. 249 pages. 5s net.

In a very able manner Mr. Rostron has handled his theme. He is alert to all that is new. He knows of the "Jesus or Christ" controversy, the effort to blame Paul for the "deification" of Jesus, the question of the "mystery" religious, etc. Through it all the author ploughs his way to Paul's real thought of Christ. He suggests (p. 114) that by "emptied himself" Paul did not mean that Jesus was bereft of any divine attributes, but merely that he "poured out" these divine attributes for service to others. The point is worth consideration. If true, it removes the passage from the Kenotic controversy.

A. T. ROBERTSON.

Development of Religion and Thought in Ancient Egypt: Lectures Delivered on the Morse Foundation at Union Theological Seminary. By James Henry Breasted, Ph.D., Professor of Egyptology and Oriental History in the University of Chicago, Corresponding Member of the Royal Academy of Sciences of Berlin. New York. Charles Scribner's Sons, 1912. xviii+379 pages. \$1.50 net.

Back of the Egyptian "Book of the Dead" lie the "Pyramid Texts," which the few students as yet competent to speak date earlier than 2,500 B. C. On the basis of these "texts" Dr. Breasted has prepared these lectures in which he seeks to trace the religious thought and worship of Egypt. If these dates are correct we here get in touch with the oldest human documents and it is surely fascinating to enter into communion with such ancients and find them so much like later men in the development of their thought of the things of the soul.

Confessedly Dr. Breasted had too little time after these "texts" became accessible for such study as would enable him to speak with finality, and his treatment suggests that a theory of the religious evolution in Ancient Egypt similar to that of Israel in the light of modern criticism was too soon adopted. One fears that such a scheme is at least in part imposed upon the history, and not wholly discovered therein. At any rate this will

do for a tentative position to be confirmed or modified in the light of further investigations. Perhaps the theogony of no cultured people is more complicated than that of the Egypt of history so far as known until the discovery of these "texts" thirty years ago. They seem to be shedding light on the darkness.

W. O. CARVER.

Origin and Antiquity of Man. By G. Frederick Wright, D.D., LL.D., F. G. S. A., author of "The Logic of Christian Evidences," "Scientific Aspects of Christian Evidence," "The Ice Age in North America," "Man and the Glacial Period," "Asiatic Russia," "Scientific Confirmation of the Old Testament History," etc. Illustrated. Oberlin, Ohio, Bibliotheca Sacra Company, 1912. xx+547 pages. \$2.00 net.

The distinguished author has brought to us in this volume the comprehensive results of long years of patient and able investigation and reflection in a field in which he is an authority. He reveals also enough of the methods of his work to enable the lay reader to comprehend and reasonably to judge of the value of the conclusions, particularly as the style is that of a writer whose interests have always remained broadly human as against the narrow, sectarian scientific tendency of so many specialists.

Besides the great wealth of geological material discussed in the volume the author has also used in good degree linguistic, physiological and psychological evidence corroborating the conclusions to which he is led in geological studies.

The theory of the existence of man in the Tertiary Epoch is combated on the ground that the evidence does not justify that conclusion. The bearing of all the studies on the origin of man and Biblical history is presented briefly. The work is one of great interest and value.

W. O. CARVER.

Historical Studies in Philosophy. By Emile Boutroux, Member of the Institute, Professor of the University of Paris. Authorized Translation by Fred Rothwell, B. A. Macmillan and Co., London, 1912. (The Macmillan Company, New York). xi+336 pages. \$2.50 net.

It is a joy to read philosophy under the pen of Boutroux. With a genuine enthusiasm, with thorough acquaintance with the

history of philosophy, with insight into essential, basal principles, and with a lucid style he takes his reader into a sort of familiar converse on profound things. In the main the translator of this volume has transmitted his master perfectly. The work is most valuable for its exposition of a method in the history of philosophy and the exemplification of that method in studies of Socrates, Aristotle, Boehme, Descartes and Kant. The method is to treat the philosopher as a man working in the problems of being; to get acquainted with the philosopher in his whole spirit and outlook on life and, as far as possible, impersonate him in his thought, his experience. In this way you interpret a philosophy in the philosopher and not in the abstract. And a true philosopher is the voice of the thought of his age.

The exposition of these philosophies under M. Boutroux's hand thus becomes fascinating and instructive in the last degree. He is cautious not to abandon history and create his philosopher before interpreting him. His historical sense and caution are as commendable as his constructive imagination.

W. O. CARVER.

An Outline of the History of Christian Thought Since Kant. By Edward Caldwell Moore, Parkman Professor of Theology in Harvard University New York. Charles Scribner's Sons, 1912. x+249 pages. 75 cents net.

With a good degree of objectivity and with a gratifying sense of proportion the author of this volume in the "Studies in Theology" series has accomplished the very difficult task of covering so vast a field in so brief a space. The preface recognizes the omission of some fields of Christian thought and this is particularly noticeable on the more practical side of Christian thought. The work is well done and will be of great service as a summary of the thought of its period.

W. O. CARVER.

The Culture of Personality. By J. Herman Randall. H. M. Caldwell Co., New York and Boston, 1912. xxxiv+501 pages. \$1.50 net.

With vigorous, buoyant, optimistic assurance that personalism is the true and final philosophy, the understanding of per-

sonality the true and supreme science, the culture of personality the true vocation of man, individual and social, the author has written a very striking and valuable work in practical, constructive psychology. He traces in broad, bold outline the discovery and emancipation of the person and then devotes himself to defining personality and showing how to develop it in its various functions, aspects and relations. The philosophy of immanence underlies the whole work. Some of its views are partial and too much the expression of reaction from older partial views. It is a mistake to think of personality beginning in adolescence. The ultimate reliance on experience as the basis of Inner Light for authority in religion carries him too far in rejecting and discrediting the Bible and the Church as helpers in knowing the truth and realizing the personality. But these are incidental defects.

Making much of the sub-conscious, analyzing and stressing the conscious, the author also makes very much of the super-conscious in the experience of man. There he contributes definitely to his subject.

W. O. CARVER.

The Psychology of the New Testament. By M. Scott Fletcher, M.A. with Introduction by Hastings Rashdall, D.C.L. Geo. H. Doran Co., New York. 1912. 332 pages. \$1.50 net.

There was great need of a modern discussion of this difficult subject. The advances made in psychology and philosophy make it imperative that the New Testament psychological terms be studied afresh from the new point of view. But there is need of caution, for one must not expect a "system" of psychology in the New Testament. The words have popular usage, not technical distinction. And yet it is highly important to get clear views of "soul," "heart," "spirit," "flesh," "repentance," etc. One will not agree with all of Mr. Fletcher's views, but the book is eminently worth while. He gives a good sketch of Jewish, Christian and modern usage of the terms.

A. T. ROBERTSON.

Jesus the Christ: Historical or Mythical? A Reply to Professor Drew's, *Die Christus-Mythe*. By Thomas James Thorburn, D.D., LL.D. Charles Scribner's Sons, New York. 1912. 311 pages.

Dr. Thorburn has treated Mr. J. M. Robertson of England, Prof. W. B. Smith of America, and Prof. Arthur Drews of Germany with all seriousness. He has taken up their so-called arguments to prove the mythical origin of the "notion" of Jesus and demolished them one by one. It is a good piece of work to have done, for some fearful souls quake when the wild men break loose in criticism. He handles particularly well Josephus's mention of "the brother of Jesus who was called Christ, whose name was James." This passage is genuine and is quoted in full by Origen. The book is conclusive and ought to satisfy any sceptic.

A. T. ROBERTSON.

The Promise of the Christ-Age in Recent Literature. By William Eugene Mosher, Ph.D., Putnams, N. Y., 1912. Pp. 173, \$1.25.

The title of this delightful book scarcely indicates the character of its contents, which set forth the person and spirit of Christ as portrayed in recent literature. The purpose as stated in the preface "is to call attention to the general, practically international, interest in the Christ figure and the message of Christ, as indicated in the writings of certain novelists and dramatists of note." The author regards, justly I believe, the phenomenon described "as presaging a pronounced religious trend in the cultural development of the immediate future." In an Introduction, remarkable for its condensation, clearness and high literary quality, the author sketches the religious confusion and gropings and yet longings of our time. With the vision of a seer he points out the blindness which has in part befallen the world to-day.

In the choice of authors to show the trend of literature towards Christ he had room to select only the most important, being compelled to pass over a host of men of lesser importance who have in recent years used the novel or drama to preach

Christ. He has selected ten works of capital importance of different countries, and given us a delightful study of the religious standpoint and significance of each. Among those selected are Sudermann's "John," Rostand's "The Samaritan Woman," Andreyeva's "Judas Iscariot and the Others," and Kennedy's "The Servant in the House." A more delightful and useful book has not come into my hands recently.

W. J. McGLOTHLIN.

The Rule of Faith. Being The Baird Lecture for 1905. By the Rev. W. P. Patison, D.D., Professor of Divinity in the University of Edinburgh. Hodder and Stoughton (George H. Doran Company) New York and London. MCMXII. x+439 pages. \$1.50 net.

The Baird Lecture—five originally—is here expanded, after seven years, into fifteen chapters, besides an introductory chapter. The author conceives that the worst embarrassment of Christian Apologetics is the lack of agreement in what is to be offered as the "Rule of Faith," the content of Christian teaching. Hence the first and most urgent need of Apologetics is "to reach a satisfactory definition of the essential content of the Christian religion." But in order to do that it is required first to decide what is the authoritative source for such a norm. A little reflection reaches a conclusion, confirmed by investigation, that no body of Christians has used a single source consistently and thoroughly; that, for example, we all largely use the Bible to confirm and support a religious system on sufficient grounds accepted, and these grounds largely other than Scripture.

Professor Patison sets before himself two tasks. In the first he will seek "The Seat of Doctrine," and in the second locate "The Substance of Doctrine." The method of study is partly dogmatic, apriori; in part historical. He traces with great clearness and suggestiveness the positions of "The Roman Catholic Theory," "The Protestant Theory," "The School of the Spirit," "The Rationalistic Principle," "The Criterion of Feeling," and the methods of "Biblical Eclecticism." Criticism, at once keen and kind, is made of each of these groups.

When he comes to deal with "The Substance of Doctrine,"

the author first of all defines the nature of the Christian religion, and summarizes, in a thoroughly orthodox way, its essential doctrines. He then presents the positions of each of the historical theologies and appraises sympathetically their contribution to the apprehension and vitality of Christian faith.

He concludes that the older Protestant theology was derived from a variety of sources, included too much and with no proper distinction between what was essential and normative and what was secondary and tentative, and therefore there is now concerning it "a widespread feeling of discomfort, and the felt need of a fresh manipulation of the material."

As an effort to define exactly the nature of Christian doctrine apologetically to be presented to the age not only is the work not a success, but it is virtually a repudiation of both the possibility and the necessity for doing any such thing. As an historical study of the theology of Christianity, vindicating and illustrating the vital character of our religion and its versatile adaptability, the work is one of fascination and is thereby an effective apologetic. The trouble seems to be that the effort is made to treat Apologetics as a task in dogmatics, which is far from the practical avenue of approach.

W. O. CARVER.

The Heart of the Christian Message. By George Aaron Barton, M.A., Ph.D., Professor of Biblical Literature and Semitic Languages in Bryn Mawr College. New Edition, Revised and Enlarged. New York. 1912. The Macmillan Company. 218 pages. \$1.25 net.

This course of lectures is rightly named. It presents "the heart of the Christian Message" in an historical and practical study. That message is studied in the teachings of Christ, of Paul, of the Johannine writings, of the Eastern Church, of the Western Church, of the Reformers, of the Early Friends, and of the Christianity of the twentieth century. One feels the thrill of a true sympathy and a genuine experience running through the entire work and so keeps up the sense of appreciation even where he is unable to accept the author as truly interpreting the facts. He frankly locates himself critically among the modern

critical schools of Biblical scholarship. The work suffers at all stages from an undue fondness for contrasting views, from partial and not sufficiently synthetic views of groups of teachings as, for example, in the case of Paul and of John and especially in the Synoptic representation of Jesus. The assumption that John cannot be historical is more critical and modern than rational and thoughtful. The same is to be said of the rejection *en masse* of the apocalyptic element in the records of the teaching of Jesus.

The same defect lies in the treatment of each group of interpreters of Christianity.

Even so, the work is one of great learning, of wide suggestiveness and of faithful and incisive adherence to "the heart of the Christian Message." The work is at once very modern and very vitally Christian, even if one cannot agree that the author understands Jesus Christ better than Paul did.

A comparison is suggested between this work and that of Prof. Patison (review immediately preceding this). They both cover the same ground and in much the same way. Also their conclusions as to the content of Christian doctrine are not inconsistent. Yet in attitude and method the two are wide apart. Patison wants a creed with an authority. Barton wants a life with an experience. In a way the age wants both. The latter it must have, the former it will have since it has the latter.

W. O. CARVER.

What Does Christianity Mean? By William Herbert Perry Faunce, President of Brown University, New York. 1912. Fleming H. Revell Company. 245 pages. \$1.25 net.

This volume is "The Cole Lectures for 1912" at the Vanderbilt University, and is the ninth volume of these lectures. There are six lectures, each of which treats its topic negatively and constructively. The style is dramatic and forceful with apt and striking illustrations and pungent epigrams.

The thought is brilliant and profound. The religious truth is vital and fundamental. There are, however, serious defects in the work, especially in the sections of each chapter in which the

author, in a negative approach, seeks to obliterate obsolete and erroneous notions by way of preparing the way for his positive message. These negative sections abound in half truths, narrowly misconceived distinctions presented in the subtly delusive form of balanced contrast. The author fell under the fatal fascination of flashing paradox. It seems a great pity that so effective a teacher after thinking so deeply and so clearly should have spoken his message without first taking the time and pains to think more completely and wisely. In the constructive sections of his lectures there come out in clear relief the great positives of life, and reality, and destiny; and they are treated with a fine synthesis that if applied to the negative sections would have found wider harmonies and completer generalizations, and so he would have been saved from many harmful thrusts that shine with their brilliancy while they burn with injustice. For a single illustration of this fault, the author has a fixed aversion for Bunyan and his "Pilgrim's Progress" that expresses itself in a shallow ridicule where it surely had been better to appreciate the truth and worth of this great allegory. The author is led into his worst exhibition of the faults of contrast and paradox in the lecture on "The Aim of Education." Like so many of the modern pedagogues, he thinks that until this generation the principles of pedagogy were absolutely unknown and not even followed blindly. One wonders how such fine specimens of educated manhood as the modern pedagogue ever managed to attain unto their great powers. After all, were Wayland, Hopkins, Dwight, and a thousand others, wholly ignorant of the means and the end of education? The conceit of modern pedagogies is only equaled by its uncertainty of itself.

But let us return to the great positive element in Dr. Faunce's lectures. He finds "The Essence of Christianity" to be "*the revelation through Jesus of Nazareth of the eternal purpose of God, and the developing of that same purpose in the lives and institutions of men.*"

"The meaning of God" is "that a spiritual presence, conscious, purposive, personal, pervades all nature and all history." "The Basis and Test of Character" is to be found in the inten-

tion of man to realize the purpose of God as his own purpose. "The principle of Fellowship" is found in likeminded loyalty to the ends of God in human life. "The aim of Education" is declared to be the training of personal will to make positive response to the demands of life in realizing the Divine ends. "The Goal of Our Effort" is that perfect social order designated by Jesus as the Kingdom of Heaven.

No more stimulating work is likely to be found.

W. O. CARVER.

The New Light on the Old Truth. By Charles Allen Dinsmore, Boston and New York, Houghton Mifflin Company, 1912. xi+224 pages. \$1.25 net.

A course of six lectures, one now divided into two, delivered to a company of thirty business men. In them the positives of religion are set out in the light of modern scientific and historical conclusions and methods in such a way as to give them current validity and power. In some of the lectures there is possibly more of negation than is needed and there is too much of contrast between old and new views at points. This last is a very common fault of us moderns. Where there are two aspects of truth we take one aspect in the thinking of a former generation and the other aspect in our own thinking, and so make an excessively heightened contrast. Our fathers had also in some measure at least, our aspect and we have still need of theirs. One sees this fault of a falsely drawn contrast in all phases of current discussions of "New Knowledge," "Modern learning," etc. It is not found excessively in this work, but it is present. Apart from that for the practical layman this is a very helpful work. The author is right in saying: "I cannot boast that any original light has shone upon the old truths through me," but some of the new light shines quite clearly and is focused quite accurately through him upon some of the old, eternal truth.

W. O. CARVER.

Primitive Christianity and Early Criticisms (A Work of Negation). By A. S. Garretson, Boston, Sherman French & Company. 1912. 300 pages. \$1.50 net.

"A Work of Negation" is the author's fitting description of his production. A great mass of partially digested, superficially classified facts and criticisms and misinterpretations of Christianity and other religions is brought together. Believing in the inherent goodness of man and in the value of Christian ideals, the author rejects all supernaturalism and in a thoroughly agnostic spirit masses all the inconsistencies, defects and adverse historical facts he could find to discredit the Christian Faith. He is sure that "Man's greatest happiness and glory will not be realized in Religion but in Democracy," quite overlooking that democracy is the product alone of religion and can have secure basis on no other foundation.

W. O. CARVER.

Eternal Life: A Study of Its Implications and Applications. By Friedrich von Hügel, Member of the Cambridge Philological Society, author of "The Mystical Element of Religion, as studied in Saint Catherine of Genoa and her Friends." Edinburgh. T. & T. Clark. (Charles Scribner's Sons, New York). 1912. 1+443 pages.

Here is an extensive, profoundly thoughtful discussion of Eternal Life, studied first historically and comparatively, in Oriental and Hebrew religions, Hellenic thought and in the various stages of Christian development.

The Second Part is entitled "Contemporary Survey" and is a history of the main lines of philosophy from Kant onward, the leading scientific thought and the current contributions to metaphysics by Bergson, Eucken and others. The author includes here also a discussion of "Socialism and Present Social Problems," and "Institutional Religion." Part III, a single chapter, presents "Prospects and Conclusions." The method of the work, constructively, is to apply the current vital philosophy of Divine immanent development to the solution of the problem of the continued existence and meaning of human life. God is the

true eternal and man's life is durational but by reason of its relation to God "*quasi-eternal*." The personality of God is not exclusive but pluralistic and so the unity of human personality in God will be realized in a personal pluralism, non-exclusive and yet distinctive. Nor will finite personality ever come into true and final eternal life, qualitatively considered.

The author is a loyal Roman Catholic and hence the chapter on "Institutional Religion." Hence also the cautions and too formal method in the chapter. It is, however, a noble discussion of the function and dangers of institutionalism in religion.

On the whole the work is one of great learning, deep thinking, and spiritual insight. It is in harmony with the best Christian philosophy of the day. The style is of the involved and sometimes confusing, if not confused, German type; but the reading is not hard for one who likes philosophy. A table of contents occupying 32 pages and an analytical index of 46 pages are very valuable for repeated and critical examination of the work. The work should prove a notable one in current literature of the practical metaphysics of religion.

W. O. CARVER.

The Resurrection and the Life. By George Hanson. Fleming H. Revell Company, New York. 1912. xi+372 pages. \$1.00 net.

This vigorous volume in Revell's "Christian Faith and Doctrine Series" is described in its sub-title as "A Study of the Resurrection and Ascension Narratives in the Gospels, and of the threefold version in the Acts of Christ's Appearance to Saul on the way to Damascus."

With a definite and reverent conviction of the certainty of Christ's resurrection, reached through a thorough study of all the skepticism of modern literature on the subject the author wages a bold and able polemic against all the current forms of questioning of that supreme fact. There is free use of the literature, *pro* and *con*. After about a hundred and fifty pages in which the polemical interest dominates until the field is cleared, the remainder of the work, while still including the apologetic tone, is expository and devotional in the study of the various re-

corded appearances of Jesus. The work is one of strength and force and will minister truth and spiritual culture.

W. O. CARVER.

Why does not God Intervene? and Other Questions. By Frank Ballard, D.D., M.A.; B. Sc (Lond.) F. R. M. S. etc. Second Edition. Hodder and Stoughton, London and New York. 1912. xii+348 pages.

Dr. Ballard is the well-known author of numerous volumes in apologetics. He is a Wesleyan, specially designated by his conference to this duty. He magnifies his office. In the present volume there are discussions of ten pertinent questions which current thought and conditions present to Christianity. The author has lost little of the fire and invective and sarcasm manifest in his earlier works, but he has gained in sympathy with unbelievers and has grown more and more liberal in his Christianity. By consequence he turns his batteries on what he regards inefficient churches and incorrect theologians and preachers with more enthusiasm than he manifests toward anti-christian perverters of truth. It is really to be doubted whether he is not in this losing his perspective and unjustly aiding the modern discontent with organized Christianity which in his own country, at all events, would seem not to be in need of encouragement.

Especially interesting in this volume is a chapter in which the author undertakes to answer "What is it to be Saved?" The answer is dogmatic, partisan and partial. In it he attacks by name Dr. Len G. Broughton, recently gone from Atlanta to London. That promises a pretty quarrel for Broughton is a fighter, and the cause will gain little good of it. Like all Ballard's work this volume is earnest, suggestive and helpful, lacking something in logical connection and in spirit, even though always well-aimed.

W. O. CARVER.

Some Moral Reasons for Belief in the Godhood of Jesus Christ. By George P. Mains. New York: Eaton & Mains; Cincinnati: Jennings & Graham, 1912. 88 pages. 35 cents net.

A modest but forceful line of argument for a fundamental

fact in our religion. The author speaks with the conviction that has weighed doubt, the assurance that has tested its grounds. The argument is first that of the New Testament picture of Jesus, second the persistent hold of Jesus in the life of men through history and in spite of all critical discussion.

V. MISCELLANEOUS.

English Literature. By John Calvin Metcalf, Professor of English Literature in Richmond College. B. F. Johnson Pub. Co., Richmond, Va., 1912. Pp. 448.

Professor Metcalf has been known as a most charming and inspiring teacher and lecturer, but until the appearance of this volume under review he was not so well known as a writer. The best qualities of his oral work appear in full measure in this work on English Literature—wide and accurate scholarship, well considered opinions formed from first hand study of the sources, a lucid and charming style. His treatment of English literature is itself literature of a high order. His characterizations of authors and their works are just and happy, often unsurpassed in aptness and felicity of expression. The beauty and music of his language at points arouse the feeling that he ought to be engaged in the creation of literature, rather than in its description.

The present work is designed for a text-book to accompany some volume of selections from English prose and poetry, illustrative of its literary history. It is, however, provided with occasional selections, with a few excellent and instructive cuts, with adequate references to helpful books and to contemporary history. It will prove to be not only a valuable text-book, but also a helpful book for the library of every intelligent reader of English literature.

W. J. MCGLOTHLIN.

The Classical Papers of Mortimer Lawson Earle. With a Memoir. Columbia University Press, New York. 1912. Pages 298. Price \$3.00 net.

The death of Prof. Earle, of Columbia University, is a great loss to classical scholarship. He had won a high place for him-

self in Europe as well as in this country. He had the amplest equipment in his work and great zest in it. These papers show how much more he would have done had he lived longer. He wrote very largely in the classical journals. One of the best papers in the present volume is that on "The Subjunctive of Purpose in Relative Clauses in Greek." He pursues his own line and it is an interesting one.

A. T. ROBERTSON.

Twice Around the World. By Edgar Allen Forbes, author of "The Land of the White Helmet." New York, 1912. Fleming H. Revell Company. 319 pages. \$2.00 net.

Now here is genuine genius. It is safe to say that nothing superior to this travel-book has come from the press since Mark Twain accompanied some other "Innocents Abroad" and later went "Following the Equator." And one ventures even to say that Mr. Clemens would have had no occasion to despise Mr. Forbes. With a keen insight, a sparkling wit and a vivid power of portrayal the author combines a strain of purposeful practical philosophy and a gift for imparting information. Withal there is a pleasing frankness, whether in delineating character, pointing out national defects and excellencies, or betraying his own faults and conceits. The work sparkles on every page and allures with every scene. There is superior disregard of the laws of literature in the employment of the phrases of life and the words of the common speech. Mr. Forbes had not the largest equipment in detailed information for such cruises as he has made but he has the equipment of telling wonderfully what he knows and pretending to no knowledge not his own. Other books may give more of facts, if you read them. This book you will read, and you will know what you have read. And you will have a lot of good fun all the way along. The pictures are good and valuable. The author did splendidly in his "Land of the White Helmet;" he has done brilliantly in "Twice Around the World."

W. O. CARVER.

Pride of War. By Gustaf Janson. Translated from the Swedish original "Lögnerna." Little, Brown & Co., Boston.

This story gives in graphic form the horrors of war as illustrated in the Turko-Italian War in Tripoli. The author has a brilliant pictorial style and his book has attracted a great deal of attention abroad as a powerful plea for peace.

Every Day Susan; A Story for.. Girls. By Mary F. Leonard, author of "The Story of the Big Front Door." Illustrated by Laetitia Herr, New York. Thomas Y. Crowell Co. viii+370 pages. \$1.50.

A good, wholesome story for girls of twelve to sixteen, showing how the heroine overcame an unbecoming timidity.

INDEX

BOOKS REVIEWED

Abbott, Edwin A.: Light on the Gospel from an Ancient Poet.....	300
American Baptist Publication Society: Social Service Series.....	291
Armstrong, Robert Cornell: Just Before the Dawn, the Life and Work of Ninomiya Sontoku.....	267
Association Press, The: Messages of the Men and Religion Move- ment	278
Balla, Emil: Das Ich der Psalmen Untersucht.....	294
Ballard, Frank: Why does not God Intervene?.....	326
Barton, George Aaron: The Heart of the Christian Message.....	320
Begbie, Harold: Other Sheep, A Missionary Companion to "Twice Born Men"	267
Begbie, Harold: The Ordinary Man and the Extraordinary Thing..	283
Behm, Johannes: Der Begriff Διαθήκη im Neuen Testament.....	311
Bevan, Rev. J. O.: St. Paul in the Light of To-Day.....	310
Black, Samuel Charles: Progress in Christian Culture.....	285
Blaikie, W. Garden: The Personal Life of David Livingstone, LL.D., D.C.L., Chiefly from his Unpublished Journals and Correspondence in the Possession of his Family.....	273
Boutroux, Emile: Historical Studies in Philosophy.....	315
Box, G. H.: The Ezra Apocalypse.....	306
Brady, Cyrus T.: The Master of Repartee.....	286
Breasted, James Henry: Development of Religion and Thought in Ancient Egypt	314
Brooke, A. E.: A Critical and Exegetical Commentary on the Jo- hannine Epistles	306
Brown, C. Campbell: A Chinese St. Francis, or The Life of Brother Mao	272
Brückner, Knopf, Windisch: Theologischer Jahresbericht.....	309
Burton, Margaret E.: Notable Women of Modern China.....	272
Charles, R. H.: The Book of Enoch or 1 Enoch Translated from the Editor's Ethiopic Text.....	307
Clemen, Dr. Carl: Die Entstehung des Johannes-evangelium.....	305
Clifford, John: The Gospel of Gladness and Its Meaning for Us.....	287
Conybeare, F. C.: History of New Testament Criticism.....	300
Cope, H. F.: Efficiency in the Sunday School.....	276
Crawford, D.: Thinking Black: 22 Years Without a Break in the Long Grass of Central Africa.....	265
Creighton, Louise: Missions; Their Rise and Development.....	271
Curtis, Edward Lewis: The Book of Judges.....	295
Deissner, K.: Auferstehungshoffnung und Pneumagedanke bei Paulus	309
Dewick, E. C.: Primitive Christian Eschatology.....	307
Dinsmore, Charles Allen: The New Light on the Old Truth.....	323
Dodgson, E. S.: The Baskish Verb.....	311
Drews, Arthur: The Witnesses to the Historicity of Jesus.....	303

Dugan, Janie Prichard: An Isle of Eden; A Story of Porto Rico.....	271
Dujardin, Edouard: The Source of the Christian Tradition.....	300
Ebeling, Heinrich: Griechisch-deutsches Wörterbuch zum Neuen Testamente	299
Emmet, Rev. C. W.: St. Paul's Epistle to the Galatians.....	308
Faunce, William Herbert Perry: What Does Christianity Mean?....	321
Ferris, Rev. George Hooper: Elements of Spirituality or the Spir- itual Man	290
Fisher, Rev. R. H.: The Beatitudes.....	310
Fletcher, M. Scott: The Psychology of the New Testament.....	317
Forbes, Edgar Allen: Twice Around the World.....	328
Foster, A. Austin: The Message of Robert Browning.....	285
Garretson, A. S.: Primitive Christianity and Early Criticisms.....	324
Gilbert, George Holly: Jesus.....	302
Girdlestone, Rev. R. B.: The Building Up of the Old Testament.....	292
Gordon, Alex. R.: The Poets of the Old Testament.....	294
Gordon, S. D.: Quiet Talks About Our Lord's Return.....	288
Great Law, By the author of: The Times and the Teaching of Jesus the Christ.....	303
Gressman, Hugo: Die Schriften des Alten Testaments.....	298
Griffis, William Elliot: The Japanese Nation in Evolution; Steps in the Progress of a Great People.....	266
Hall, Rev. A. C. A.: Preaching and Pastoral Care.....	291
Hanson, George: The Resurrection and the Life.....	325
Hastings, James: Encyclopedia of Religion and Ethics.....	261
Hatcher, Eldridge B.: Dorothy Page.....	289
Herford, R. Travers: Pharisaism.....	308
Herrick, George F.: Christian and Mohammedan, A Plea for Bridg- ing the Chasm.....	270
Huckel, Oliver: Spiritual Surgery.....	282
James-Jude	310
Janson, Gustaf: Pride of War.....	329
Jefferson, Charles Edward: The Minister as Shepherd.....	282
Jenness, Kelley: The Pilot Flame.....	276
Johns, C. H. W.: Ancient Assyria.....	293
Jowett, J. H.: The Preacher, His Life and Work.....	279
Keedy, Edward E.: Moral Leadership and the Ministry.....	280
Kyle, Melvin Grove: The Deciding Voice of the Monuments in Biblical Criticism	292
Leonard, Mary F.: Every Day Susan.....	329
Leuba, James H.: A Psychological Study of Religion, Its Origin, Function, and Future.....	262
Mackay, Rev. W. Mackintosh: The Woman of Tact, and Other Bible Types of Modern Women.....	287
McComas, Henry C.: "The Psychology of Religious Sects".....	263
McConaughy, David: The World Work of the Presbyterian Church in the U. S. A.....	273
McVey, William Pitt: Did Jesus Write His Own Gospel?.....	305
Mains, George P.: Some Moral Reasons for Belief in the Godhood of Jesus Christ.....	326
Metcalf, John Calvin: English Literature.....	327
Miller, J. R.: The Book of Comfort.....	290
Miller, J. R.: Devotional Hours with the Bible.....	291
Miller, J. R.: The Home Beautiful.....	286

Miller, J. R.: The Joy of the Lord.....	290
Mitchell, Hinckley G.: A Critical and Exegetical Commentary on Haggai, Zechariah, Malachi and Jonah.....	296
Mitchell, H. G.: The Ethics of the Old Testament.....	311
Moffatt, James: The Theology of the Gospels.....	313
Moore, Edward Caldwell: An Outline of the History of Christian Thought Since Kant.....	316
Mosher, William Eugene: The Promise of the Christ-Age in Re- cent Literature	318
Ogg, Frederic Austin: Social Progress in Contemporary Europe....	284
Ottmann, Ford C.: Imperialism and Christ.....	310
Page, G. A.: The Diary of Judas Iscariot.....	308
Patison, W. P.: The Rule of Faith.....	319
Pell, Edward Leigh: Secrets of Sunday School Teaching.....	292
Porter, S. J.: The Life of the Lord's Prayer.....	291
Preuschen, D. Erwin: Handbuch zum Neuen Testament.....	299
Pullan, Rev. Leighton: The Gospels.....	305
Pupils, Colleagues and Friends: Studies in the History of Re- ligions. Presented to Crawford Howell Toy.....	268
Randall, J. Herman: The Culture of Personality.....	316
Robertson, J. M.: Christianity and Mythology.....	300
Robertson, J. M.: Pagan Christs, Studies in Comparative Hierology	300
Rostron, Rev. S. Nowell: The Christology of St. Paul.....	314
Schweitzer, Albert: St. Paul and His Interpreters.....	309
Sellin, D. Ernst: Der alttestamentliche Prophetismus.....	298
Shearer, J. B.: One Hundred Brief Bible Studies.....	293
Shelton, Flora Beal: Sunshine and Shadow on the Thibetan Border	273
Smith, Fred B.: A Man's Religion.....	278
Smith, Rev. David: The Historic Jesus.....	304
Somerndike, John M.: On the Firing Line with the Sunday School Missionary	277
Speer, Robert E.: The Light of the World: A Brief Comparative Study of Christianity and Non-Christian Religions.....	269
Stalker, Rev. James: The Psalm of Psalms.....	299
Stanley, Caroline Abbott: The First Church's Christmas Barrel....	275
Still, Rev. J. Ironside: The Early Jewish Christian Church.....	307
Taylor, Alva W.: The Social Work of Christian Missions.....	274
The Classical Papers of Mortimer Lawson Earle.....	327
The Great Texts of the Bible.....	310
Thorburn, Thomas James: Jesus the Christ.....	318
Tisdall, Rev. W. St. Clair: Christianity and Other Faiths; An Essay in Comparative Religion.....	269
Tournon to Zwirner: The Catholic Encyclopedia; An International Work of Reference in the Constitution, Doctrine, Discipline and History of the Catholic Church.....	275
Vollmer, Philip: The Modern Student's Life of Christ.....	304
Von Hügel, Friedrich: Eternal Life.....	324
Waffle, Albert E.: If Christ Were King, or The Kingdom of Heaven on Earth.....	284
Weatherford, W. D.: Present Forces in Negro Progress.....	275
Wiener, Harold M.: Pentateuchal Studies.....	295
Wilson, Bishop A. W.: The Life and Mind of Paul.....	310
Wilson, Rev. J. M.: The Origin and Aim of the Acts of the Apostles	311
Wright, G. Frederick: Origin and Antiquity of Man.....	315

EDITORS

E. Y. MULLINS, D.D., LL.D.,
Editor-in-Chief.

W. J. MCGLOTHLIN, PH.D., D.D.,
Managing Editor.

W. O. CARVER, TH.D.,
Review Editor.

A. T. ROBERTSON, D.D.,
Business Manager.

J. R. SAMPEY, D.D., LL.D.

B. H. DEMENT, D.D.

GEO. B. EAGER, D.D., LL.D.

C. S. GARDNER, D.D.

ASSOCIATE EDITORS.

REV. B. H. CARROLL, D.D., LL.D., Fort Worth, Texas.

REV. D. F. ESTES, D.D., Hamilton, N. Y.

REV. J. H. FARMER, D.D., LL.D., Toronto, Canada.

REV. A. H. NEWMAN, D.D., LL.D., Fort Worth, Texas.

REV. J. P. GREENE, D.D., Liberty, Mo.

REV. H. C. VEDDER, D.D., Chester, Pa.

REV. W. T. WHITLEY, A.M., PH.D., Preston, England.

On general matters address Prof. E. Y. Mullins, Editor-in-Chief; with regard to articles and editorial business, address Prof. W. J. McGlothlin, Managing Editor; with regard to books and reviews, address Prof. W. O. Carver, Review Editor; on business matters, address Prof. A. T. Robertson, Business Manager.

